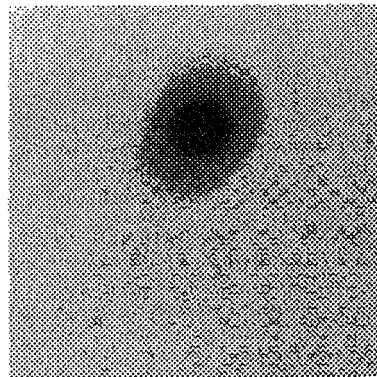
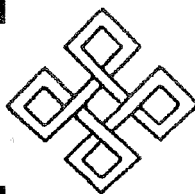
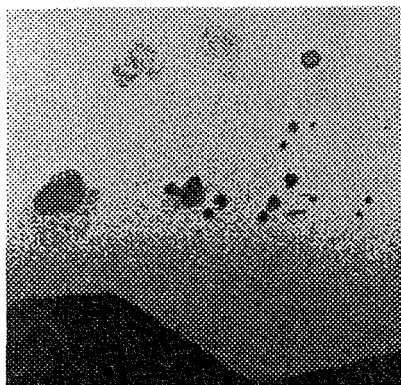


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Mysterious Earth Energies!

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TUNNELS OF THE TITANS

by

Vincent Gaddis

From the book *Native American Myths and Mysteries*

Throughout all the Americas there are legends of archaic avenues, racial memories of subterranean passages stretching for miles. After a great cataclysm the ancestral North Americans lived in the vast cavern complex until it was safe to return to the upper world. The story is spread through many tribes, from the kivas to the Pueblos to the lodges of the Blackfeet, from the hogans of the west to the campfires of the eastern woodland tribes before their dispersion.

To the Hopi this is the fourth world. Thrice the world on the surface has been ravaged while the Hopi escaped by living with the ant people (ant totem) in an underworld beneath the ground.

The Mandans of the northwestern states, some of whom had blue eyes and silky hair, were almost wiped out by smallpox in 1830 with the survivors being forcibly incorporated into the Rickaree tribe. Their legend was linked with the Great Deluge. They said the first men to emerge from the tunnels were the *Histoppa* or the "tattooed ones." Having left safety too soon, they perished. The rest, who remained below, waited until a bright light dispelled the darkness on the surface. They found that the destruction was over, but the world above was uninhabited. Each spring the Mandans had a dance celebrating their deliverance from the flood.

The Apaches have a legend that their remote ancestors came from a large island in the eastern sea where there were great buildings and ports for ships. The Fire Dragon arose, and their ancestors had to flee to mountains far to the south. Later they were forced to take refuge in immense and ancient tunnels through which they wandered for years, carrying seeds and fruit plants.

But it is in the south, in Central and especially South America, that the tales of underground passageways and caverns are the most widespread. Myths say that the Votans, who came from the east, were kings of the snake (totem) people, a people of the Great Cataclysm, who through tremendous Atlantean tunnels journeyed to Central America in a very remote time.

"Before the time of the Great Flood," say the Zapotec sages of old Mexico, "we lived in cave-cities. Our forefathers came out of the caves of the Underworld where it was

crowded. They came out by tribes, each led by the spirit of its own animal-totem."

"Our people long ago came through the places of the cavernous openings," said the quippos readers of the Incas.

It is in the south that we have the legend of Chichomoztoc, the City of the Seven Caves, but this city cannot be definitely identified with any known city or ruin. And there too are the legends that various ruined cities -- Tiahuanaco, Campeche, Palenque and others -- are far more extensively built underground than upon the surface.

In the sixteenth century in Peru came Don Francisco Pizarro and his greed-crazed conquistadores. They seized Atahualpha, last of the Inca emperors of the sun, and promised to release him upon receiving a ransom -- gold that would fill a room seventeen by twenty feet, and nine feet in height. It is estimated that this ransom consisted of 600 tons of gold and jewels. While awaiting this ransom the Spaniards busied themselves stripping the gold-plating and water pipes from the Cuzco Temple walls.

The gold flowed into the capital city, arriving by caravans from throughout the empire. Dazzled by the ever-growing display of boundless wealth, Pizarro demanded to know the source. Rumors reached him that the Incas possessed a secret and seemingly inexhaustible mine, or enormous depository, which lay in a vast subterranean tunnel, running many miles beneath the imperial dominions.

Soon gold filled the treasure room to the specified level, but Pizarro refused to release Atahualpha. He announced that if he were not given the secret of the gold's origin, he would take the emperor's life. Since Pizarro had broken his first promise, the Inca queen decided to consult the oracles of the priests of the sun. By this mystical means, she learned that whether the secret was given to Pizarro or not, the emperor was doomed. Orders were issued. Under the directions of the high priests, tunnel entrances were sealed and hidden from view.

Beneath the brilliant light of a great comet that gleamed in the southern skies, the empire of the sun came to its tragic end. Atahualpha was strangled and his queen committed suicide. As news of the emperor's death spread throughout the empire, caravans en route to Cuzco with treasure for their ruler's ransom

stopped and quickly concealed their burdens. Today these lost Inca hoards lie in forests, on lake bottoms, beneath piles of earth and rocks in canyons below the high cordilleras. They are hidden in fortress vaults, under hills and sealed in caves.

But the greater treasure, the secret place that Pizarro vainly sought, according to legend, is in the strange subterranean tunnels, thousands of years old, that lie locked in the earth. Only a few decades after the conquest, Cieza de Leon wrote: "If, when the Spaniards entered Cuzco they had not... so soon executed their cruelty in putting Atahualpha to death, I do not know how many great ships would have been required to bring such treasures to old Spain, as is now lost in the bowels of the earth and will remain so because those who buried it are now dead."

The Quichua Indians of today are the direct descendants of the Incas of old, a gentle, quiet people with melancholy eyes. Their traditions insist that in each generation a very dedicated few of their number, unknown to all the rest, possess the ancient secret. Shortly after the conquest they told the soldier-priest, Cieza de Leon, that "the treasure is so concealed that even we, ourselves, know not the hiding place."

Today the Quichuas, down-trodden and poverty-plagued, remember with fanatical devotion the grandeur of their ancestral past, and they dream of a tomorrow when the old glories shall return, when the wheel of time will come full circle, and when, with reincarnated leaders, the empire of the sun will again raise its shining banners beneath Andean skies. Against this day, they preserve their secrets, and dream...

With eternal vigilance they watch the treasure hunters. Any large-scale attempt to locate the tunnels would almost certainly start a revolution. It is to be regretted that the archaic tunnels were used as a depository for Inca wealth, for now, due to the brutality of the conquistadores, they are cut off from modern archeological investigation.

Beneath the veneer of the white man's civilization with its education and religion, many Native Americans still cling to old beliefs and customs, and take pride in their cultural heritage. The Quichuas have quietly resisted as much as possible the influence of their Spanish-blooded neighbors. In Mexico the blood of the conquerors and the conquered have mixed. It is estimated that on the average the natives are about 20 percent Spanish and 80 percent Native American.

Nevertheless, Mexico too apparently has a concealed cache of gold, its very existence known to only a few in each generation. Said to be hidden somewhere in the buried city

below Mexico City, *La Ciudad Enterrada* awaits the reincarnation of the murdered Montezuma. From time to time, however, some of the gold has seemingly been used for special charitable purposes.

In the southwestern United States among the Pueblos, Navajos, and Apaches, some tribesmen guard hidden gold mines -- "gold for Montezuma when he comes back." That was the explanation given a hunter in the Sandia Mountains when the ground gave way and he fell into a mine and couldn't get out. A Sandia Pueblo found him, pulled him out, blindfolded him, led him to a trail, and warned him not to go back. He did go back but he never found the mine and he was certain he was being watched.

Whether Montezuma ever returns or not, the discovery of gold brings out the worst in the white man's nature and culture, including usurpation and despoliation of the land. The Native Americans have a feel for Mother Earth, a love of his land equal to life itself. Why should they offer more wealth to the invaders who have driven him from his own soil, given him the most barren worthless land for his reservations, destroyed his forests, annihilated his buffalo herds and wild game, and polluted his rivers and streams?

The North American Indian has a lore, a tradition, a "deep knowing" that is kept secret from the white man and sometimes within the tribe. As we shall see later on, this lore and racial memory can contain astonishing insights into the mysteries of their antiquity. The keepers of this wisdom are the sages, the elderly wise men with erudite eyes and weathered faces, who have received it from their fathers.

Greatest of Inca treasures, it is said, was the sun of purest gold which shone from the walls of Cuzco's Temple of the Sun. It blazed with yellow light, and its radiating scintillations burned the eyes of beholders. Upon its massive circular surface were human facial features, personifying the sun god and his pure, life-giving benisons of light and heat. Each morning as the sun rose above the Andean highlands, its rays fell upon this great disk in the temple, setting it aflame in a dazzling spectacular glow.

It was there when Pizarro and his conquistadores arrived to sack and destroy this ancient civilization, but bandit hands must not touch this most sacred symbol of the Inca god. While the Spaniards slept in their camp near the city, that glorious sun of gold vanished. And along with it into hiding went the golden life-size statue of the Inca Huayna Capac.

There was a smaller sun, a plate of gold known as the child of the greater sun. It was stolen by Don Marcio Serra de Leguisamo,

who lost it while gambling the night after the day on which he had taken it. Said Fray Acosta, the monk, "He plays away the sun before the dawn."

Quite likely the greater sun, the statue and the royal mummies lie somewhere in the mysterious subterranean caverns. There were thirteen embalmed bodies of Inca kings sitting in gold chairs in the temple prior to the murder of Atahualpa. Twenty-six years after the conquest, the conquistador, Polo de Ondegardo, accidentally found three of them. After stripping the mummies of their jewelry, he destroyed them.

To the Incas gold was more an element for ornamentation than a medium of exchange. The yellow metal was used for rail roof gutters and water pipes. It plated temple walls and thin sheets of the beaten gold wallpapered their houses. So delicate in workmanship, so exquisite in artistic detail was some of the jewelry that even the brutish Pizarro refused to melt it into bars.

John Harris, writing his *Moral History of the Spanish West Indies* in 1705, noted that while debts were paid in wedges of gold, "no Spaniard troubled if a creditor got twice the amount of his debt. Nothing was so cheap, so common, so easy to be got as gold and silver... a sheet of paper went for ten Castilians of gold."

Much of this wealth was taken to Spain in galleons. Divided among the conquistadores, each man received hundreds of pounds of gold and silver. Since this booty could not be easily transported, some of it was hidden and for one reason or another was never recovered. These lost caches are occasionally and quietly being found today.

Catari, a quippos-reading Incan historian, told Bartolome Cervantes, canon of Chuquisaca, that old records disclosed that Tiahuanaco was primarily an underground city, extending below the surface into vast caverns. There are legends around Lake Titicaca that Tiahuanaco and Cuzco are joined by an underground tunnel and that caverns extend clear through the Andes to the eastern slopes.

Beneath Cuzco are the entrances to three caverns, one being located under the Sun Temple. A number of adventurers during past centuries have entered these caverns but none returned. Finally one man came back carrying two bars of gold but with his mind gone. It was then that the Peruvian government ordered the entrances walled up.

Alan Landsburg visited Tiahuanaco while producing the Jacques Cousteau television documentary on Lake Titicaca. He observed an artificial ridge around an enclosure approximately 4,000 square yards. "I hear that

the Bolivian government plans to dig there," he writes. "It may find nothing, although there are said to be Incan legends of a honeycomb of tunnels at Tiahuanaco, and of great vertical shafts... Any subterranean chambers at Tiahuanaco may have long since collapsed, or filled with dirt. Still, the solid evidence of that four-thousand-yard earthworks seems meaningful."

Another legend is that Tupac Amaru, the Inca leader, with several thousand soldiers and refugees, in 1533 escaped through tunnels east of Cuzco from Pizarro and his men, a route leading into the unexplored jungle territory of northern Bolivia.

After almost every earthquake in Peru puzzling sounds are heard. They are described as comparable to the sounds of huge boulders falling under the earth's surface as though dropping from the roofs of caves to the floors. The sounds frequently continue as long as twenty minutes after the quake itself, one dominant characteristic being a hollow booming noise with apparent echoes.

But reports of tunnels and caves are not limited to the Andean countries, but exist throughout the southern Americas. Many ancient ruins are above man-made burrows. Fifty miles south of Mexico City archeologists have found the remains of a Tolt pyramid that once covered a larger area than the Great Pyramid of Egypt. Beneath it are labyrinthine passages 1,100 yards long.

Fuentes, a Spanish historian who lived about 1685 A.D., wrote: "The marvelous structure of the tunnels (*subterranea*) of the pueblo of Puchuta, being of the most firm and solid cement, runs and continues through the interior of the land for the prolonged distance of nine leagues to the pueblo of Tecpan, Guatemala. It is a proof of the power of these ancient kings and their vassals."

Yucatan, with its lost and silent temples in the green hell of the jungle, rests on a limestone strata honeycombed with caves. Some of these caves were apparently used as oracles; others are said to lead to carvings deep in the bowels of the earth. They were well-known to the Mayas who lived here millennia ago, but today are largely unexplored. Some have carved figures at their entrances and the natives refuse to enter them.

The greatest subterranean cave associated with ancient man that is known to definitely exist is the vast Lolnín Cave complex in the Puuc Hills of central Yucatan. From the huge chamber inside the entrance, corridors lead off into various directions like the petals of a gargantuan flower, hence its name, Lolnín -- "Flower in Stone."

No one knows how far or how deep into the dark bowels of the earth these spacious

passageways go, for they are still largely explored.

And as dark as earth's bowels is the antiquity of man's occupation of these caverns. From stalactites, stalagmites and rock pillars have been carved gigantic statues of animals, men and gods. Some are Mayan in origin, but there are strange older ones, along with puzzling petroglyphs, that in no way are similar to Mayan carvings. The men display luxuriant beards. One figure is a nine-foot giant with a full beard and wings that is reminiscent of early Assyrian sculpture. Its body is perforated with holes both vertically and horizontally.

But the most startling fact is one that reminds us of Tiahuanaco and confirms the astonishing antiquity of man in the Americas. Dr. Manson Valentine, the archeologist who has made the most intensive study of the cave complex, tells us that the older statues indicate the caves were under water after they were carved. They were water-eroded and there are water marks on the cavern walls. Moreover, divers exploring the nearby sacred wells have brought up oceanic marine growth from the bottoms.

Today this complex is several hundred feet above sea level. How long ago was it beneath the sea? What cataclysms caused this limestone strata to sink and later be raised above the ocean? And who were these people of a dim dawn era who emerged from an enigmatic eon and vanished into a limbo of the lost? Dr. Valentine writes:

The present-day Maya say that they [as a race] had nothing whatsoever to do with such carvings in Loltun and nearby caves. They say these things were placed there by the "first inhabitants" of Yucatan, the small, hunch-backed men they call "Púus." These men were supposed to have been completely destroyed by a catastrophe that swept Yucatan in remote times, destroying everything on the surface and leaving only the carvings in the caves as reminders that they had passed that way. The Maya say that later their ancestors, the first Maya, entered and found these strange remnants of the "Púus."

While all the migrations of Native Americans will never be known, there is abundant evidence of a northern movement, of early relationships between the southern and northern Americas. The long, frigid winter of the ice age probably forced the northern peoples to the south, and quite likely some returned as the glaciers retreated.

The Andean country is a vast land of mountains and silences, of breathtaking vistas and melancholy ruins. It is a very ancient country that has known the passing of many peoples, from the mysterious "Old Ones" whose greatness survives in their megalithic monuments, to the sun emperors of old Incan Peru,

to the cruel conquistadores and fanatical monks, and finally to today's impoverished Quichuas and the more prosperous Mestizos. And over it all is a haunting, mystical atmosphere, imbued with a venerable aura of humanity, conflicts and dreams during countless millennia.

In the Lake Titicaca region of these highlands the natives speak an Aruakian dialect. They have a legend that long, long ago enemies drove them from their capital on the lake. At first they fled to the south, but later, after many generations, they came far to the north, to a land of lakes and forests.

Years passed. Nima-Quiche, an orator and a dreamer, became the leader of the people, known as the Chichimecs (or Chees). He persuaded his followers to return to their legendary homeland. Either some were left behind to join Algonquin tribes or they adopted Algonquin words into their language. Nima-Quiche died before his people's migrations south came to an end, but in time they came to Lake Titicaca. On the bank of the sacred lake their sages held council, and they agreed that this was their original home, the place "where the first sun appeared."

Towering above the lake and hoary Tiahuanaco is Mount Illimani with its height of 21,184 feet. The name means "Sun God" in both the Aruakian and Michigan Algonquin Chippewa tongues. In Longfellow's *Hiawatha* the name "Kichee Manitu, the Mighty" was taken by the poet from Bishop Barraga's *Chippewa Language Dictionary*. The "tu" which the Chippewa adds to the name for euphony means "unparalleled splendor" in Aruakian. In Bolivia the tribe's name is spelled Quichna, but is pronounced "Cheepwa." Its old meaning is "Ancient Chee." Another astonishing similarity is in the ancient leader's name, "Nima-Quiche." In Chippewa, Nima means "ancestor" and Quiche is "illustrious."

Nor is this all. Tribal customs are shared by the Bolivian Quichna and the Algonquins of the northern forests. Both practice exposure of the dead followed by secondary burial; carry their infants in cradle-boards; specialize in bird decorations; divide the two sides of the face for painting; have similar costuming including feather robes; and make ceremonial use of tobacco in worship of the wind god. In this observance the tobacco is mixed with shavings of certain sacred woods, placed in stone pipes, and the smoke is blown in the four directions. Another identical practice is plucking out the hair of the eyebrows, a custom of the Iroquois and especially of the Senecas.

If a migration from modern Bolivia and Peru to the northern forests of Michigan and Wisconsin seems improbable, consider the

migrations from present Siberia and Alaska to Tierra del Fuego and Cape Horn advocated by many anthropologists. There is far greater evidence that the totems moved north, not south.

In the *American Heritage Book of Indians*, we learn that most experts agree that three-fourths of the population in all the Americas was concentrated in the Mexican and Andean areas at the time of the Spanish conquests. However the number of tribes and groups in the Americas "is all but immeasurable; estimates here really run wild." In North America there was a greater variety of languages than in all the Old World put together, and there was a greater variety in South America than in North America. "The most conservative guesses put the number of mutually unintelligible languages in North America at from 500 to 1,000 and in South America to at least twice that."

In the migrations of peoples, smaller language groups are forced back to borderlines opposite the point of invasion. The indication is that the tide of migration was not from the northwest, but consisted of a series of repeated thrusts from the southeast, principally up the Mississippi River and then toward the west. Thus tribe was pushed against tribe until these smaller groups reached a point beyond which there was no retreat. As a result there are hundreds of tiny groups islanded along the Pacific coast.

The order in which they came from the south is largely guesswork even when the legends are studied. The fact is that many of the North American tribes frequently migrated over long distances. For example the Pawnee, of the Caddoan language stock, once lived beside Iroquois of different stock at the mouth of the Mississippi. The Pawnees moved to Nebraska and beyond; the Iroquois migrated north to New York and Canada. The Dakota were farmers in Virginia when the white man came and introduced the horse, which completely changed their lives. They gave up growing grain and traveled west to the plains and Black Hills where they found an easier living following the herds of buffalo.

The linguistic jigsaw puzzle map is only another Native American mystery. The myriad tongues testify to the countless environments of Native American groups, to the many influences that came their way, especially after the fall of the southern empires and the dispersion of their peoples. Doubtless the diversity of languages was a cause of conflict. Inability to understand breeds suspicion and mistrust.



PRE-COLUMBIAN GEODESICS

by
Jorge Resines

NOTE: The originating source for this article and illustrations was an article titled El Secreto de los Incas (Secret of the Incas) that appeared in the July 1983 issue of the Argentine magazine Pertenecer (To Belong), sent only to the Associates of American Express at my country.

In 1992 the kingdom of Spain celebrates the 500th anniversary of their discovery of the American continent; to such a sake the Spaniards have made a large Exposition at Seville, a southern city, and also built a train from Madrid (their capital) to Seville, the "A.V.E." (Short for "Alta Velocidad Española" -- Spanish High-Speed Train), also "ave" means bird in Spanish and it would be allegorical of the "lift-off" this country wishes to experience by associating itself to the European Community. The problem is that this train has a given width of track for the Madrid-Seville trip and A DIFFERENT WIDTH for the Seville-Madrid return. "Seville is a one-way trip," we say at Argentina after learning that

only a single train can make the trip - instead of the formerly-programmed 12 trains-- and that it can only return by the same track it came. "That's progress!", you must be thinking by now. And this is the kind of "Progress" the ancient Spaniards (in no way related to modern ones, yet one wonders...) brought to the American continent after Columbus' "discovery". One of the things they did was to utterly destroy the empire of the Incas (a warlike people that conquered older tribes settled in what is today considered their territory) just for looting gold and precious stones. In so doing, the ancient Spaniards eliminated whatever knowledge was publicly available on pre-Incan cultures and today archaeologists must laboriously piece together what they unearth; of course, this leaves plenty of space for speculation and wide gaps in factual knowledge of what happened before....

In 1983 the Pontifical Catholic University of Lima, Peru, released the news that a multi-disciplinary team belonging to it had found on-the-spot proofs that the Incas had

arranged their cities using the geometry of the "Southern Cross" constellation where "arms" of the cross are in proportional relationship to the side of a square and its diagonal. The studies began after discovering, at the valley of Chao, locality of Piura (south of Cuzco city, in case you go for a map) what the article calls "the Stellar Geoglyph of the Southern Cross," locally called "La Chacana". Image No. 1, shows us "the ritual expression of the basic (Incan geometric) formula" which is increased in size 50% from the article's illustrations. The team from the Pontifical Catholic University also discovered, in their researches, that the Incas knew the value of "Pi" as 3.16 and embodied it in their geometric works, too. This is illustrated on Image No 2. The drawing at Image No 2 was discovered at the central monolith in the Incan temple of Sechin, and "It constituted the proportion employed for "monumental constructions and also for other cultural manifestations". The same pattern -- and those arising from it -- were used in tapestry, clothing, ceramics and locating of cities. The usage of a calendar based on the square and the 45° angle of the Sun made possible for the people in all corners of the Empire to gather at given locations for religious festivals in worship of Incan divinities. I can add that this happens even today. For an example on the location of cities, we have Image No 3 on the next page where -- along a diagonal of the largest square, and from left to right -- the following cities are placed: Vitcos, Macchu Picchu (slightly to a side), Ollantaytambo (sometimes written Ollantay Tambo), Cuzco, Pucará, Tiahuanaco

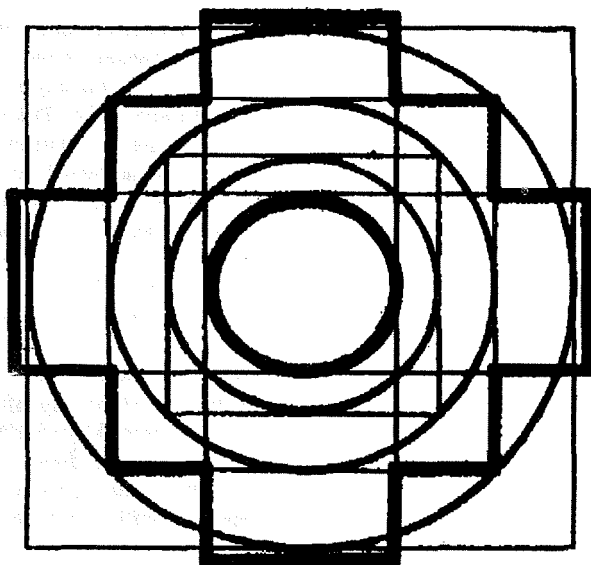


Image No. 1

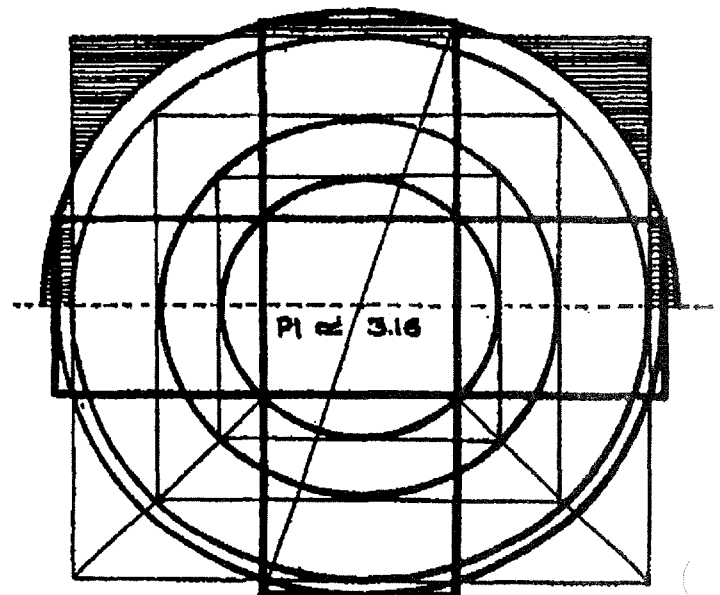


Image No. 2

(center of the square), Oruro, and Potosí (corner of the square). At the outermost circle, on the left side of the largest square, we see the location called "Marcahuasi". Each of these places is to be examined individually:

Vitcos: An Incan city.

Macchu Picchu: Believed also to be Incan because of the similitude in its architecture to that disseminated throughout the Incan Empire.

Ollantaytambo: believed to be a "fortress", made with single blocks of stone, some of them weighing over 100 tons. It was complete in construction until, sometime in the past (age uncertain), a massive ground-upheaval was tough enough to leave the heavy blocks strewn all over the zone and a few of them together give an idea of how great the construction originally was.

Cuzco: "The" Incan city, capital of the whole Empire. Legend has it that in the dim past, "Manco Capac" and his wife "Mama Ocllo" came from a deep cave bearing a golden staff. "Inti", the Sun-as-divinity, guided them and told them where to plant the staff into the ground. There Cuzco (from the Incan term Qozco, or navel) was founded.

Pucará: It means "fortress" in the language "quechua" spoken by the Incas. Originally it was a military city and a base for resupplying the armies sent southward into present-day Bolivia to subdue the die-hard Chancans, a peaceful tribe that fought like hell against the invaders and only after plenty of Incan soldiers had died, did they submit. More on this people later.

Oruro: Originally, a Chanca-built city - afterwards increased in size by the Spaniards.

Potosí: Also a Chanca-built city -- originally called "Potoche" in "aymará", the language of the Chancans -- later used by the Spaniards to mine plenty of silver that was sent (and spent) to Emperor Charles I of Spain. Incan prisoners were sent to work and die in the hellish "socavones" (mine-holes) of Potosí, courtesy of the ancient Spaniards. And I have left for the end, the following:

Tiahuanaco: At the center of the largest and smaller squares, the city built by a culture

of which no other manifestations exist. First attributed to the Chancans who had no knowledge whatsoever about who actually built it. It was later attributed to the Incas (actually honest archaeologists tell that they don't know who were the builders). Theories on its origins abound, without definite proof.

Marcahuasi: A plateau where "naturally made" sculptures abound. In this location there are two kinds of sculptures: (A) Those which can be plainly seen as the statue of an animal, human being or an object; and (B) Those that can be seen as the object they represent ONLY at a given time of the year when the sun's light strikes the rock at a given angle. Origins unknown.

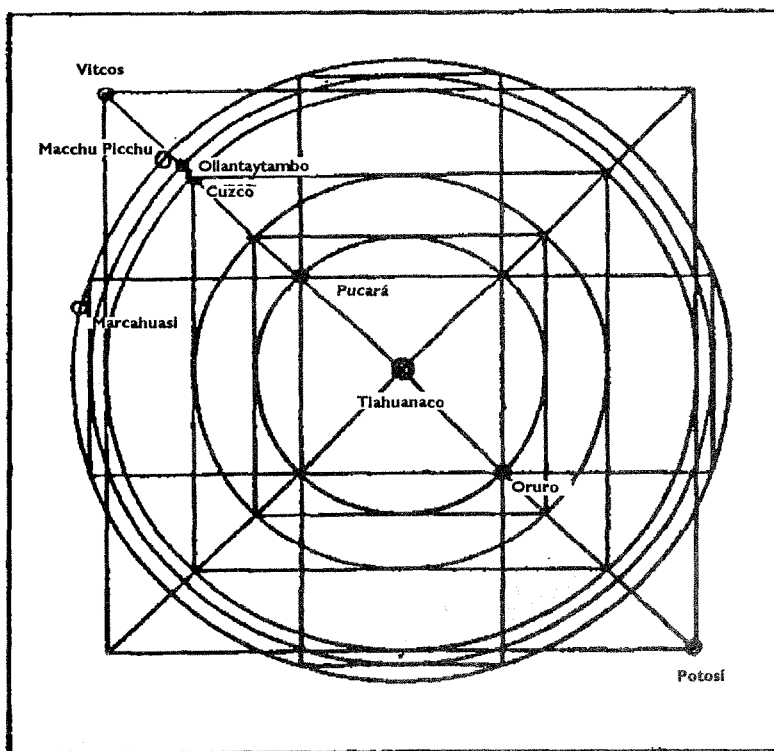


Image No. 3

The article I obtained from magazine *Pertenecer* indicated all of the places were settled in their locations because of Incan geodesy. If this is correct, then why is Tiahuanaco at the center of the squares? Something else: The Chancans had a religion very similar to Roman Catholicism! They believed in God-as-Father, God-as-Son and God-as-Holy-Spirit and their symbol was called "Tanga-Tanga" and was indistinguishable from the Catholic Cross. Many of them, made in silver and gold, were sent to Spain's churches in the past and now are used in the cult. One example is a large "Tanga-Tanga" made in silver in the Cathedral of Seville -- paraded every "Easter" by a procession of people

wearing pointed-hoods! Most present-day Spaniards are unaware they are parading and American-made symbol of a cult they know nothing about! In old Spanish-controlled Perú, the Spanish Inquisition had its headquarters at Lima (Cuzco was abandoned as the capital because the Spaniards needed a port to the Pacific). In Bolivia there was no Inquisition because all natives were considered "true believers by a miracle of faith!"

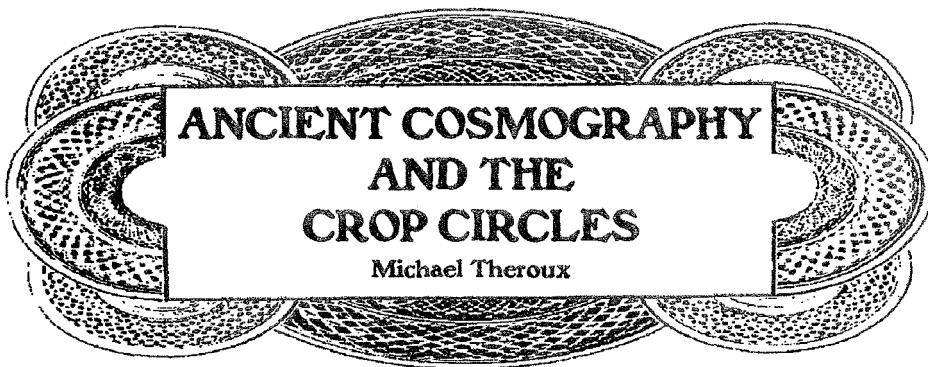
The collapse of the Inca Empire and the murder of Atahualpa, the last Emperor, happened because when the poor wretch was in a room with the conquerors, Almagro and Pizarro, a Catholic priest, Father Valverde, entered bearing a Catholic Cross to show Atahualpa "the true faith." This symbol was mistaken by the Inca for a "Tanga-Tanga," and he became enraged. He then spit on the Catholic Cross and insulted and attacked Valverde. This sealed Atahualpa's and the Incan Empire's fate. Today they are only a memory.

What is the origin of all this knowledge? The Incan Empire possessed what was called "cappacuna" -- a class of savants formed by the most learned of both sexes, who chose their pupils. Today it is unknown how much of this traditional knowledge has survived. I find it amusing that European conquerors (ethnologists, archaeologists and all that funny fauna who come with their pre-elaborated theories) "tell the locals" how their ancestors were and which were their "true ways. Never expect an Indian to tell you the truth (assuming he/she knows it) on his or her ancestors. Too much evil has fallen on this people originating in "the civilized"

ones. The most we can aspire to is the "digested cultures" shown to us by official archaeologists and what we are able to glean from these sources (or to whatever we can learn on our own). The writing is only a small contribution to that way of learning.

Buenos Aires, July 4th, 1992

P.S: Because of the sorry state of affairs in Perú since president Fujimori produced his "self-coup", eliminating the Peruvian Congress and Supreme Court, it is not possible to obtain more information on this subject. What is in this article will have to do until conditions change...



discharge). The formative forces which give life its characteristic golden proportions are this through the motive properties of projective geometry. All growth is motion, and only here do we see the Golden Mean revealed. As an example, consider the phyllotaxis of a plant. Only through the specific arrangement of its leaves in its spiralling upward motion are we able to observe this sacred geometry. *The Golden Mean only arises through growth in life, therefore it is a product of projective geometry.* We can now see that it is projective geometry which should be considered sacred.

INTRODUCTION — THE ETHERIC FORMATIVE FORCES AND PROJECTIVE GEOMETRY

The understanding of all forms in nature can only be obtained via an efficient system of qualitative and not quantitative interpretation. Thus, we must grasp the *qualities* of those form-giving forces in order to arrive at an objective and truthful conception of how form arises. These tools will then be applicable to all observation.

This beginning takes us to the etheric formative forces of Rudolf Steiner as revealed by Guenther Wachsmuth. The four etheric states of being, warmth, light, chemical or tone, and life possess formative processes which will present to us the archetypes necessary for the understanding of things manifest. Symbolically they can be represented as such:

Warmth -- tendency toward spherical shapes



Light -- tendency toward triangular shapes



Chemical or Tone -- tendency toward half-moon shapes



Life -- tendency toward square shapes



These qualities will find their relevancy as we begin to unravel the mysteries of the subject at hand.

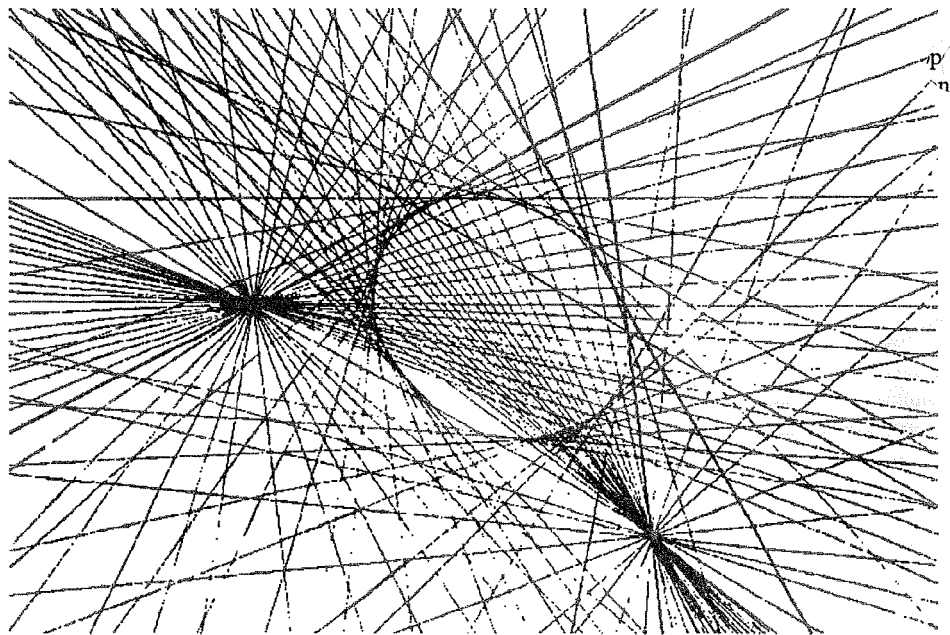
Now if we are to illustrate and expand upon our knowledge of form, we must encounter a suitable geometry to go with the shape-building process. The Euclidean geom-

etries will not alone suffice -- their limitations exist by the fact that they only represent centric form and one that is fixed in time -- that is without position or motion in space. Only Projective geometry can fill in the vital gaps. In its rhythmical interplay of peripheral and centric principles it not only defines position in space, but also allows for motive properties which exist in the growth of all form. It is essentially a sculpting process.

Let us relate this to the energetic properties of the Golden Mean. It has long been thought that artificial constructs using Golden Mean

CUP AND RING CRITTERS

Archaeological finds of cup and ring markings inscribed on stones have been noted throughout the world. No plausible explanations have ever been ascribed to them however there have been many theories. Most archaeologists (at the turn of this century) concluded that they were symbols of a sacred or spiritual nature and this may now appear to be the case. To understand just what these cup and ring markings depicted, we look to the scientific discoveries of Trevor James Constable.



The form giving qualities expressed through projective geometry

ometries (of which all form in life is related to) will draw to them life giving energies. This is quite truthful, but we must not misinterpret this to be a product of inertial or static geometry. Everything in nature is in motion, and this is true provided we allow for an individual form's particular time-scale (for instance, if we observed one hundred years of tree growth on five minutes of time-lapse photography, we could only liken it to an intense electrical

In the late 1950s, Trevor James Constable began a series of investigations which would lead to the discovery of a new biological life-form. Affectionately called "critters", these invisible unicellular-type entities were discovered by Trevor to exist in the atmosphere, and this was accomplished using infrared photography.^{1,2} That they would at times manifest themselves into visible appearance suggested a solution to many UFO encoun-

ters. Then in the late 1970s an Italian named Luciano Boccone repeated the same experiments and consequently published a book full of photographs of these etheric beasts.³

For our purposes at this time it is only necessary to give a physical description of these life-forms. In some cases they will appear simply as black spheres, from as few as one lone critter to a complete swarm. Others take on the appearance of amoeba and other single-celled organisms. Characteristically, they appear somewhat transparent, spherical in form, with a tendency toward a sharply defined core and a surrounding field, but they are also able to vary their shape at will.

Upon returning to the cup and ring marking phenomenon we begin to note a striking resemblance. The idea which now presents itself is that the cup and ring markings *actually depict these etheric life-forms*. Most of the cup markings would appear to depict the simpler forms found in the pictures

We may at once allude to the cup and ring markings' antiquity. First, these markings have never been found in connection with any shape or form of letter writing. "This one fact

human consciousness would have decidedly been able to observe etheric life, but as they became more entrenched in the physical, these peoples gradually lost their etheric senses.

The necessity for communication through physical language was not yet necessary, hence the lack of inscribed letters.

Following a more physical approach, we would probably find that the earth's atmosphere was radically different in constitution than the atmosphere of today, and could provide for the visions of the invisible. These conditions can be considered realistic if we introduce what is referred to as the Canopy theory. This theory holds that in the early life of the earth, a spherical shell of mineral and water rotated around the earth at a distance from the earth's surface

with a common center and axis. Periodically, minerals would fall, creating the stratification found in sedimentary rock (an answer to so many geological anomalies), and ice would

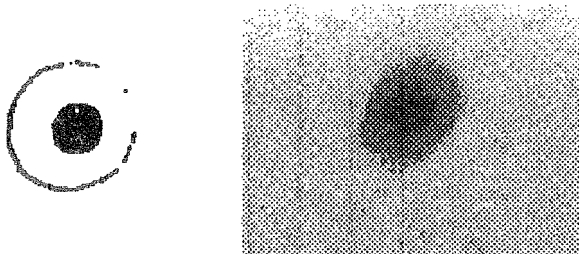


Figure 1. The ring marking on the left, found throughout the world, is described in A. Reader's *Archaic Rock Inscriptions* while the infrared photo on the right is from Luciano Boccone's *UFO - La Realtà Nascosta* (The Hidden Reality). This similarity, among others, poses the true significance of the cup and ring markings.

in the face of the acknowledged tendency of people of every age and clime to inscribe characters and letters, when they possess a knowledge of any, on stones and rocks, is

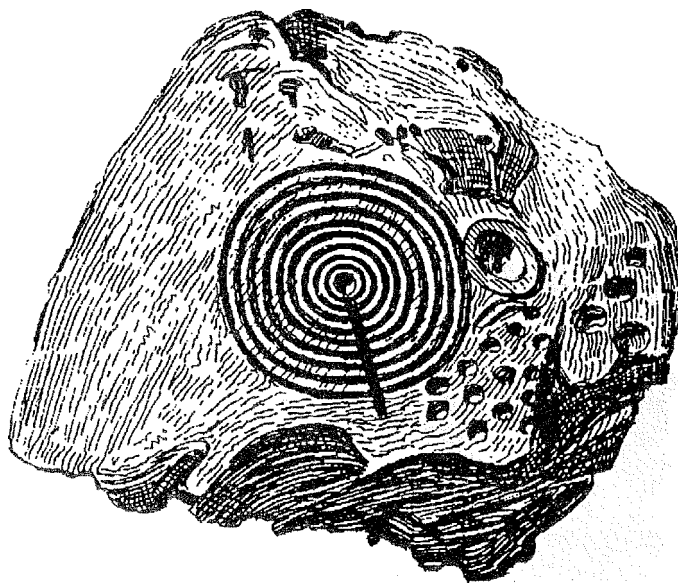
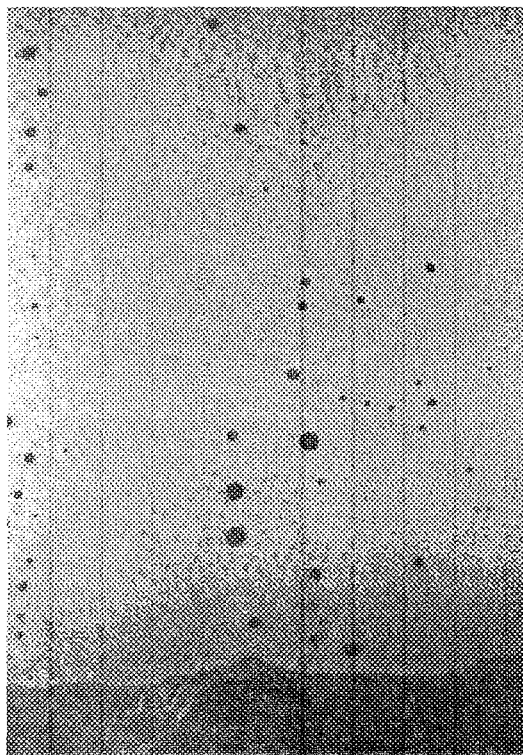


Figure 2. The infrared photo on the left from Trevor Constable's *They Live in the Sky* depicts a shower of critters. The cup markings on the Youghal Stone (Ireland) above suggest the possibility that these "critters" could indeed be the creators of this strange concentric ring marking.

but these carvings are usually found in conjunction with other more remarkable figures. Although the comparison of photos and designs here leaves no question as to their similarity, we need more evidence if we are to indeed substantiate this theory.

enough to prove that these rock carvers were ignorant of the use of letters."⁵ Of course, no actual date could be placed upon these figures. This gives rise to Rudolf Steiner's indications that in such early ages, human incarnation was still partially extant in the etheric. At this time

fall, creating the geophysically short-lived ice ages which soon disappeared as the ice melted. This also offers explanations for the planetary ring systems and cloud coverings found throughout the solar system. Obviously, this would have had a distinguished effect on the

composition of our atmosphere, which in turn, would have altered the nature of visible perception.

So what about the stranger markings and photographic comparisons shown here? For an explanation we must return to Wachsmuth and his account of the vital processes involved with the earth. If we are to recognize what is depicted in these markings and photos as etheric beings it is essential that we understand their etheric praxes. These etherians reveal to us their manifold nature through the formative principles as set forth earlier. We can at once see their spherical and sometimes semi-spherical form follows characteristically the forms associated with the warmth and chemical ethers. That they are a product of the warmth ether is evident by the fact that they are visible in infrared photography. As for their association with the chemical ether, it can be seen that the answer lies in the telluric forces residing *within* the earth. In figure 3, Wachsmuth's diagram clearly shows the breathing process of the earth organism. The chemical ether's direction is indicated by the arrows and exists between lines A and B. This is the true earth current and can be observed to possess all the energetic properties associated with telluric phenomena. This chemical ether (Wilhelm Reich's orgone energy is a part of this realm), is the environmental playground of these etherian creatures and they thrive on its en-

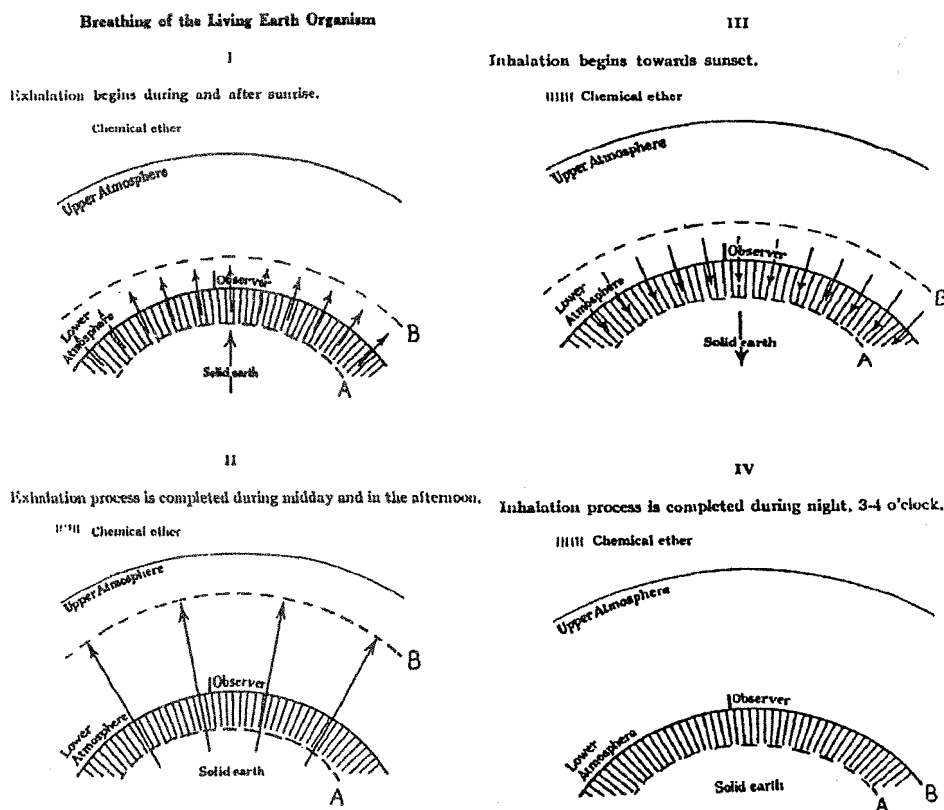


Figure 3. The breathing process of the earth organism from Guenther Wachsmuth's *Etheric Formative Forces in Cosmos Earth and Man*.

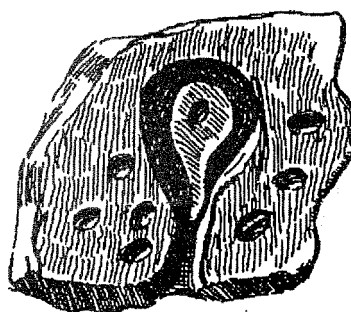


Figure 4. These infrared photos from Boccone clearly show the emergence of these beings from the terrestrial surface. The rock inscription found in Kamaon is obvious in its similarity and shows many singular cup markings surrounding the central figure. This clearly demonstrates that these critters are inseparably linked to the chemical ether which is not only prevalent in the atmosphere, but exists within the earth itself. The chemical ether rhythmically follows the breathing process of the earth organism, being exhaled into the atmosphere during and after sunrise, and inhaled into solid earth toward sunset.

ergy. Armed with this wisdom, we can see that Figure 4 exhibits the definite departure of the beings from the interior of the earth organism, and what allows them their ever-changing form can only be resolved by the hitherto discussed spiritual geometry of motion.

THE CROP CIRCLE PHENOMENON

It has been postulated that these etheric creatures could be responsible for the manifestations of crop circles (see the review of Andrew Collins' book *The Circlemakers* in this issue). If so, it could explain the more intricate designs accompanying the cup and ring markings of the ancients (see figure 2). It isn't unwise to assume that these ancient peoples would set the record into stone of the remarkable gods of this earth and their creations. But, these designs, although resembling some crop pictograms, have never been reproduced in the fields. We may be left with the idea that the etherians, assuming they are creating the crop patterns, could be giving us new designs, but alas, we haven't even begun to figure out the meaning or purpose of the old ones. It is apparent that some of the ancients knew their function. Their cosmographical knowledge and construction techniques would attest to this. The most credible explanation to me would be that they are Radionic patterns for the utilisation of natural energies. This would of course, exclude the Mandelbrot Set crop pattern which was probably a roguerous statement designed to expose the absolute lack of awareness borne by those who putter with non-reality in their meaningless fractal environment.

If we truly begin to observe nature in vital relationships such as these, we may one day hold communication with these etherians as did the ancients. We may even be able to engineer our own designs on the fields of corn. Certainly not the simple and mechanistic pursuit of answers will procure a knowledge as vast and vigorous as the makers of these swirling pictograms. Only a complete restructuring of our individual spiritual and scientific constitutions will secure such wisdoms. Let us begin by this restructuring, and allow it to govern our researches so that we may learn the truth.

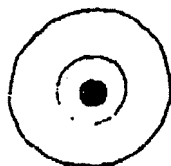
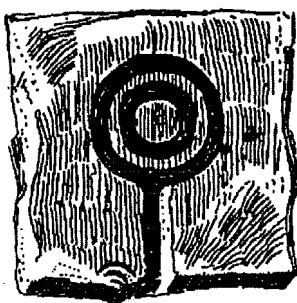


Figure 5. Here is another characteristic example showing the comparison between cup and ring markings and etheric entities. The photo on the right is rare in that it was taken with normal black and white film, and not infrared. The photographer did not see anything in the sky at the time the picture was taken, but discovered it after development of the film. (photo from Trevor Constable's *The Cosmic Pulse of Life*.)

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All titles marked (*) are available from:
BSRF, P.O. Box 429, Garberville, CA 95542.



Conventional thinkers maintain that we get our energy from food. While this may be partially true, advocates of this explanation remain unable to impart movement to a corpse by stuffing it with food. There is something else involved with the animation of the living.

Trevor James Constable
from *The Cosmic Pulse of Life*

BOOK REVIEW

THE CIRCLEMAKERS

by
Andrew Collins

It is quite rare in the field of researching anomalies for someone to actually grasp the obvious. It is with this book (one which we anxiously awaited) that certainly obvious and apparently truthful (at least believable) ideas concerning the crop circle enigma have been revealed. Although the idea was entertained by several people (including myself) it appears that Andrew Collins has made the first attempt at connecting the formation of crop circles and the "critters" of Trevor James Constable. With the help of his psychic friend Debbie Benstead and Trevor's book *Sky Creatures* (the 1978 shortened trade version of *The Cosmic Pulse of Life*) Collins arrives at the conclusion that the circlemakers are indeed the bioforms discovered by Trevor Constable in the late 50s. The impact of this theory shall not only change the way the crop circle phenomenon is looked upon but it shall also open adventurous investigators to the long dormant but most incredible pioneering research of Constable's early work.

The book opens with chapter one entitled *Constable's Clue* noting that Trevor's book, *Sky Creatures*, had made itself visible to them by some intervening psychic bookshelf activity. In following chapters the tale is entertainingly woven around their adventures leading up to the discovery of the bioform theory.

First, I would like to present a few things discussed in this book which I find somewhat nonsensical. In chapter eight, *The Vision Unveiled*, we are presented with psychic Debbie's "newly acquired psychic definition of orgone energy." (italics mine) In these definitions we find the whole organotic process being relegated to the underworld of atomic particle physics. Thus, orgone energy has been reduced to "ultra-wave particles" and Trevor's critters become demoted to a "complex mi-asma of orgone, incorporating not just ultra-wave particles, but also known energies such as ultrasound and infrasound, electromagnetism, and radioactivity." This mechanical viewpoint seems to be a predominantly recurring theme with those unfamiliar with living energy. They immediately take the life out of everything and fill in the space with the dead particles of scientismic worship.

Continuing on in this chapter, we hear of

Albert Abrams and Ruth Drown -- but their Radionics has become victim to the same mechanistic thought. Even "Radionics" becomes replaced with the particle physicist's term "non-locality". Psychic Debbie now says, "...that because dense orgone masses in the upper atmosphere contain wave-particles on the same rates of vibration as an almost infinite number of particles inside every living organism upon the earth, they gain an individual form of consciousness, as well as a basic intelligence and memory due to this non-locality process. Yet, this is not to be seen in terms of human consciousness, more as the mind of a human-programmed computer or machine." Obviously the author has little understanding of the work of Reich, Constable, or Drown, or he could not have been so easily led astray by psychic Debbie's "psycho-babble."

Continuing through the book, we come across interesting chapters including *Places of Power*, *Orgone Aftermath* (Reichian DOR stuff), *The Age-old Ley Debate*, and arrive at *Lights of the Damned*. Psychic Debbie is consulted again as to why there has been an increase in UFO sightings in the last few decades, "... (Debbie) believes this increase in orgone bioforms is partially due to a sharp rise in methane (CH₄) collecting in the upper atmosphere." and, "...that as an organic gas it acts as an efficient cage to trap and concentrate orgone radiation, both at ground level and in the upper atmosphere." She goes on, "...they are not caused through the ignition of marsh gas, they are light manifestations of intense orgone produced and intensified by large pockets of methane gas." Psychic Debbie has once again shown her complete ignorance of the subject. A point worth mentioning is that in 200 years of researching the nature of methane gas -- it has always been found to be rapidly dispersed into the atmosphere. There are no such things as "large pockets" of methane gas and all of the research done with orgone energy has never revealed it to have an affinity for methane. I somehow find humor in this due to the fact that one theory in particular holds sheep flatulence responsible for the increased methane. We should then, of course, see hoards of Will-o'-the-Wisps dancing in and about the flock, but no such reports have

been forthcoming. Of course, the association of methane and orgone is merely another attempt at mechanising living energy.

Actually, if one can ignore these things while reading the book, it will be found to be a very informative read. The crop circle information in the book has been thoroughly researched and is most extraordinary, especially so, considering the equation with the critter theory.

Some further points are in need of attention here. Throughout this book we are shown some of Trevor Constable's original infrared photographs of critters, but there are no examples of recreating these experiments in this book. Fortunately, Mr. Collins has informed me that he and others are actively photographing the sites and have obtained some pictures of critters within the crop circles. We are looking forward to their publication.

It might be interesting to note that even if the resultant photographs do produce images of the bioforms around and in the general area of crop circles, this still cannot be considered verifiable proof that they are the direct cause of such manifestations. Trevor photographed these critters in many locations including some taken from the back door of his Hollywood office in 1957! In any case, actual research of this kind is going to be the only way we will progress in our understanding this enigma. To quote Trevor -- "Only results count."

Trevor Constable has gone far beyond this research in recent times. His understanding of the primary energy continuum -- the chemical ether (synonymous in some qualities with Reich's orgone) -- and that of the etheric formative forces, is unparalleled due to his untold years of physical and philosophical research. The adherence to the somewhat dogmatic foundations of Reich's orgone (not to mention its mechanistic portrayal) in this book can inadvertently lead the researcher into some polar misconceptions concerning the nature of the mystery at hand. One would do well to study Rudolf Steiner's spiritual scientific works as did Trevor, who made the connection between Steiner's chemical or tone ether and orgone. *The Etheric Formative Forces in Cosmos Earth and Man* by Guenther Wachsmuth and *Man or Matter* by Ernst Lehrs should be essential reading for anyone who wishes a knowledge of these vital energies.

As for the emphasis placed on psychic findings found throughout *The Circlemakers* -- it is imperative that the information obtained is objectively verified so that we may attest to its validity. The psychic interpretation of the scientific information in this book

continued on page 29

Music, Alchemy, And Projective Geometry

Michael Theroux

INTRODUCTION

In order to fully comprehend this most important correspondence between alchemy and the contrapuntal songform of the Renaissance and Baroque periods and projective geometry, one must be familiar with not only the alchemical process but also understand that the highly developed form of musical counterpoint arose out of the alchemical philosophy of that era. It will be concluded somewhat later that this alchemical philosophy did indeed include a thorough knowledge of the principles employed in projective geometry and that these principles helped in the moulding of a complete cosmological ideology.

Renaissance creativity was driven by the concept that the arts and sciences were inseparable and that spiritual and even non-spiritual truths were discovered only when these two forms of expression mirrored the doings of their supreme guide. Nature, in Her role as supreme guide or spiritual advisor, directed all operations of astronomy, astrology, geometry, architecture, sculpture, music, medicine, etc., hence all of these works were integrated into a cosmic one. As we shall see in the foregoing conclusions, these ideas are once again coming to fruition.

AN ALCHEMICAL REVIEW

"Transmutation and perfection of the soul" or simply "Transformation" are two very similar ideas which may best define what alchemy is in its broadest sense. Here, we are not concerned with the physical transformation of base metals into gold, (although allegorically correct) but with the spiritual chemistry implicit in the Emerald Tablet's reconciliation of opposites, or more appropriately, the divine union of microcosm and macrocosm.

The four elements: Earth, Air, Fire, and Water are at once essential to the alchemical process emerging as they do from the Prima Materia or primordial matter, only to return from whence they came. These elements are in a constant state of transformation as can be

seen in figure 1.

To continue, from the sum of the four elements is created a fifth element known as the quintessence or spirit, which can be viewed as a mirror image of the Prima Materia (see figure 2). Of still greater significance here, are the myriad triplicities or Tria Prima of the alchemical process, of which salt, sulfur, and mercury form the basis.

Of the most profound consequence is the triplicity involving the three stages of alchemical transformation. The first is that of the nigredo or blackening stage which is an expression of putrefaction or darkness; a breaking down so

to speak of a particular essence. The second is that of the albedo or whitening stage denoting revivification and enlightenment and the third and last stage is that of rubedo or reddening which is likened to the perfection of pure gold.

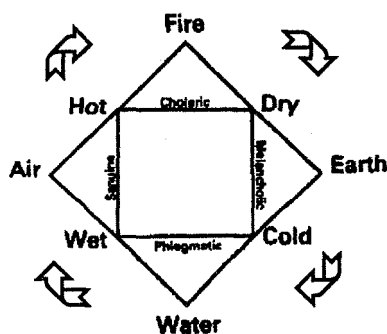


Figure 1

to speak of a particular essence. The second is that of the albedo or whitening stage denoting revivification and enlightenment and the third and last stage is that of rubedo or reddening which is likened to the perfection of pure gold.

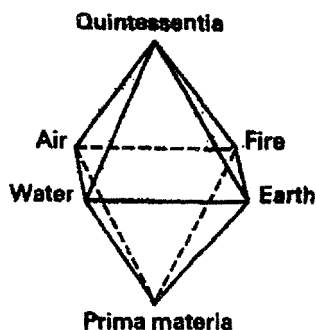


Figure 2

Although this is merely a scant condensation of what may be considered a most penetrating spiritual and scientific discipline, it possesses the prerequisite information needed to understand the following ideas con-

cerning counterpoint and projective geometry. Alchemy is an all encompassing study; one which reveals an unending string of correspondences relating everything micro and macrocosmically. Through actual application of these ideas one may discover the unfolding of an initiatory path of truth and wisdom. For further study one should consult the list of alchemical treatises in the bibliography.

CONTRAPUNTAL MUSIC

The High Renaissance and early Baroque period (roughly 1500 to 1700) in Western musical history heralded the advent and development of a style of music which would last nearly two-hundred years. Counterpoint, as this style of music became known, is a translation of the Latin *contra punctus* and literally means 'against the point' (or 'against the note' as notes were called points in those days). This music was termed polyphonic as opposed to homophonic and it can be most easily described as a melody accompanied by one or more related, but independent melodies.

The quality of a music may indeed be determined by its actual longevity; the fact that the music of this period is still alive and appreciated today is an excellent testimonial to this idea. Although most modern composers do not engage in this type of writing style, the music of the Renaissance and Baroque masters is continually revived in new recordings and on the concert platform; a veritable proof of its perennial enjoyment (The Academy of St. Martin in the Fields under the direction of Sir Neville Marriner was formed solely to perform and record the works of the Renaissance and Baroque masters and is considered one of the finest groups in the history of classical music).

Why is it then that very few continue in the tradition of this contrapuntal composition? As we shall see, this historical period's musical constructs reflected the philosophical and cosmological disposition of its most creative composers.

ALCHEMICAL COMPOSERS

Nearly everyone is familiar with the well known composers of this era. To list a few one might include Handel, Bach, Telemann, Vivaldi, Purcell, etc., and the list goes on. But for our purposes here, a good starting point will be with the works of Monteverdi. Claudio Monteverdi (1567-1643) was not only an innovative composer but a practising alchemist as well, (being referred to as a 'Great Master of Alchemy') and his music is a reflection of the many and diverse philosophical concepts of the time. Already at the age of 19, Monteverdi had composed his first book of

madrigals (of which there were to be nine in all) and in 1590 moved from Cremona, Italy (his place of birth and the city of great violin makers) to Mantua.

At this time, the earliest developments of musical style were directly inspired by group studies. One of the most influential organizations of this time was the Florentine Academy. This altogether stuffy fraternal group was involved with the hermetic studies of the Cabala, astrology, and other such metaphysical teachings interwoven with artistic and scientific invention. But the sincerity of their dedication is questionable as they seemed 'hell bent' on presenting the idea that there were no conflicts with these teachings and Christianity. Although the Florentine Academy had its inspiring effect on the musical posterity of the time, it was Monteverdi's involvement with an academic group in the nearby town of Ferrara that helped shape his own musical direction. Known as "Ferrara's Club of the Fearless", (so called for obvious reasons) this group joined the forces of scholars and musicians alike in studious discussion and musical performance, and Monteverdi inscribed his fourth book of madrigals to them.

By this time certain forward-looking features of Monteverdi's style, notably the boldness of prepared dissonances, had begun to annoy a certain Bolognese theorist, Canon Artusi. As the years went by, he publicly attacked Monteverdi, who had to defend his new techniques.

Monteverdi was probably the first and foremost composer of the late Renaissance and early Baroque period to feel caught up in the powerful and inevitable tide that was pulling music away from the old contrapuntal style, to the new ideals of solo melody. Monteverdi referred to the old style as *prima pratica*, and the new as *seconda prattica*, avoiding the possibly pejorative and certainly personal attributes of "old" and "new". Monteverdi experimented more and more with *seconda* while continuing to use *prima* as well. But his *seconda* works were becoming extremely elaborated in technique with the development of the basso continuo; a device involving the free harmonic elaboration of a continuous bass line by a harpsichordist, lutanist or organist. In 1614, (upon receiving a copy of the sixth book of madrigals from Monteverdi) the Abbot Angelo Grillo said, "I can assure you of the eminent worth of your harmonious gift; it seems to me to belong not so much to the earth on which I accept it, as to the heaven in which I listen to it. My monks here first studied it in the most careful manner - for the work requires thorough preparation - and then they sang a part of it to me. My heart

was as much carried away by the lovely harmony as my mind was refreshed by the newness of the devices." Those new devices included the highlighting of solo voices and duets above a basso continuo line of growing significance.

One of the more notable works associated with Monteverdi's alchemical influences is the secular oratorio *Il Combattimento di Tancredi e Clorinda*, a setting of a long section from Tasso's *Gerusalemme Liberata* - the vivid description of the fight between the knight Tancred and the warrior maiden Clorinda. In it we find a true example of the alchemical wedding between the archetypal symbols of Divine Masculine and Feminine - the union of Logos and Sophia. This represents the balance of micro and macrocosmic polarities so common to the 'reconciliation of opposites' concepts of alchemical tradition and can be encountered via the intimacy of the White Queen and Red King, the Celtic story of Cuchulain and Aife, and in Maier's impressions of Hippomenes and Atalanta, to cite but a few. It is in this 'Western Tantra' that the real secrets of the highest workings of alchemy may be uncovered.

Also, with *Combattimento*, the beginnings of the three-fold nature of much of the period's music began to develop. Monteverdi maintained that earlier music expressed only two types of emotion: the prayerful and the temperate. Nowhere to be found was the expression of anger or agitation. Thus, he went on to include the warlike sounds of rage and strife in the rest of his works, metamorphosing his style into the compositional triplicity of *concitato*, *molle*, and *temperato* (agitated, soft, and temperate). Quite obviously this style is in direct sympathy with the three stages of the alchemical process; the *nigredo*, *albedo*, and *rubedo*. One may also note that the three-fold style of composition known as the prelude, fugue, and allegro, as popularized by Bach and many contemporaries, is a somewhat jumbled version of the same idea. Of course, the Christian doctrine of the Trinity (which is certainly not bereft of its own connections to the alchemical triplicities) probably figured more prominently in later works, hence the lack of the seemingly less important order.

Nature has many ways of disclosing musical direction to composers and it is here that we turn to the most highly developed form of alchemical expression in this era's music. It was Count Michael Maier (1568-1622) who said, "Let Nature be your guide, and with your art follow Her closely. Without Her you'll err." This revealing wisdom comes from his monumental work entitled *Atalanta Fugiens*⁴ which is an edition of 50 fugues,

emblems, and epigrams first introduced in 1617. In it, Maier sets to music the classical myth of Atalanta and Hippomenes; the huntress Atalanta representing the fleet-footed Mercury; Hippomenes, the fiery male force of Sulfur, and the Golden Apples (with which Hippomenes used to bait Atalanta) depicting the balancing force of salt. Thus, the three alchemical raw materials were each personified and then interpreted by a musical voice. These pieces of music are actually an early form of fugue, having canons in two parts over a *cantus firmus*. The *cantus firmus* is a plain-song theme, which represents the Golden Apple, and is used throughout the work, while the other two voices, representing Atalanta and Hippomenes, are woven above, below and around the them.

ALCHEMY AND MUSIC

Although Maier did not possess the compositional agility of Monteverdi or his contemporaries, his creations stand out as incredible alchemical masterpieces of song. It is with Maier that we see the emergence of the contrapuntal songform as an actual tool of the art whose usefulness becomes apparent in the alchemical workings of the day. As each fugue represented a particular alchemical concept, so each individual melody within the composition acted out (physically) the process and when combined with the other melodies became an intricate interplay of musical forces. That music of this kind should be wholly integrated into the workings of alchemy is not unfounded. Alchemy's mystical relationships relied heavily on the mathematics derived in part from Cabalistic sources. In the *gematria* of the Cabalists, words can be represented by numbers. For instance, gold, having the value of 192 (1 x 2 x 3 x 4 x 8) is directly related to the four-lettered Tetragrammaton (IHVH). Also included in the mystical groups of four were the four elements, the four seasons (of which Vivaldi was no stranger), the four directions, the four worlds, etc. It may also be noted that as far as numerical relationships are concerned, that within Rudolf Steiner's four ethers, the chemical ether is also known as the number or tone ether.

Music, from the most ancient times has always played an important part in the rituals of religion and magic. The earliest record of the musical associations of alchemy appears to come from Arabic origin as far back as the 10th century. Abou-Nasr-Mohammed-Ibn-Tarkan, known as al-Farabi is said to have flourished in Asia Minor and Syria about this period and is represented as an author of works on alchemy and music. He was also an accomplished lutanist. According to A. E. Waite, "At the request of the Sultan (of Syria)

he produced a piece of his own composing, singing it, and accompanied it with great force and spirit to the delight of all his hearers. The air was so sprightly that even the gravest philosopher could not resist dancing, but by another tune he as easily melted them to tears, and then by a soft unobtrusive melody he lulled whole company to sleep." Here again we see the triune structure emerging in its early stages. In Celtic myth these three forms of music are always to be found in the harper's repertoire as the smile-strain, the wail-strain, and the sleep-strain respectively.

The qualitative and energetic properties of each of the three musical elements also find their place here:

1. Rhythm -- Related to the function of time. Melody and harmony appear to be dependent upon rhythm.

2. Harmony -- Related to the function of space. Through the combination of interval relationships -- form in space is created. This is a molding process which most often shapes from the periphery inward but can take on characteristics of counter-Euclidean geometries which involves an interplay betwixt the peripheral and centric planar themes. It most often accompanies the horizontal patterns of time.

3. Melody -- Related to the functions of extra dimensions. Melody always involves change which in its randomness (especially in improvisation) makes it intangible in form and can only be grasped in association with the horizontal rhythmic element (unless the rhythms are of a vertical nature such as the palindromic or non-retrogradable patterns). This, of course, does not express that these qualities are fixed or dogmatic, but that they are purely a matter of observation.

A most prominent association betwixt alchemical laboratory operations and music comes from Norton's *Ordinall* of 1477:

Joyn your elements Musically,
For two causes, one is for Melody:
Which there accords will make to your mind,
the trewe effect when that ye shall finde.
And also for like as Diapason,
With Diapente and with Diatesserion,
With ypatte ypaton, and Lecanos muse,
With other accords which in Musick be,
With their proporcions causen harmony,
Much like proportions be in Alkimy...

This bit of prose was actually acquired from John Read's *Prelude To Chemistry*⁹. Mr Read's interpretation was that Norton was emphasizing Pythagorean values based on string lengths, but actually Norton was, on a larger scale, revealing that there is a direct

relationship between the alchemical process and the contrapuntal songform. The first thing Norton places significance on is melody and rightfully so, as melody is the true being which may leave its indelible impression on the subconscious, thus giving it its extra-dimensional quality. True to the period, melody was placed above harmony, setting it apart from the later periods' emphasis on harmonic development. In the other part of Norton's prose he speaks of the "other accords" which link the proportions of harmony to the proportions of alchemy and this is in reference to the contrapuntal interplay of melodies being like that of the contrapuntal interplay of forces in alchemy.

THE PROJECTIVE GEOMETRY OF THE ALCHEMISTS

He who attains to the great secret will come to know how the fire spirit hath its root in the spiritual fire earth, and receive from it a secret influx. Nay, more he will know while all influx of fire descends (against the nature of fire) coming downwards from heaven and while the same fire having found a body ascends again towards heaven and grows upwards.

This quote comes from the alchemist Thomas Vaughan (1626-66). Although he stayed away from actual laboratory research (he most knowledgeably felt an aversion from what he called the 'torture of metals'), his alchemical prose reveals a profound wisdom not seen in others' works of the time. In this small quote he speaks of a descending and ascending cosmic periphery which envelops the earth -- which is expressed as a result of the immediate outcome of a mystical communion with nature. It is no accident that these Renaissance alchemists speak in such paradoxical parables for they understood wholly the concepts of a projective geometry from the direct observation of nature. Other Renaissance figures such as Da Vinci and Dürer with their naturalistic art and sciences penetrated the secrets of nature and developed the science of perspective vision. It was their practical and aesthetic application of perspective vision which gave birth to projective geometry. This new geometry in art and science not only included the finite elements of Euclid's space but included infinite distance in space with vanishing lines of perspective. Now the fixed forms such as the square or circle were cast aside in favor of mobile types of form taking on geometrical transformation in the diverse aspects of perspective. The section of the conic can be considered the resident glyph of projective geometry in that all organic forms

arise from its transformative properties. One may cite Wilhelm Reich's theory of Cosmic Superimposition¹⁷ where he arrives at the same conclusion from actual observation and experimentation. Projective geometry produces a *quality* of spatial thinking which is synonymous with the metamorphoses of living form.

It is fact that Renaissance wisdom produced this ideology -- and this was very much due to geocentric orientation. There is a certain rhythmic interplay between point-centered forces and the peripheral forces in much of Renaissance creation. For instance, this underlying polarity of expansion and contraction can easily be viewed in the works of Robert Fludd (1574-1637). In the many engravings accompanying his works we see the forces of nature expanding toward the heavens in concentric spheres, but at the same time contracting in a most anthropocentric fashion. The two basic entities of space, namely the point and plane, are defined projectively in these spheres. As they expand toward the periphery, they create the plane, and likewise their contraction reveals the point.

Another point worthy of mention is that Fludd also studied Paracelsian medicine. Paracelsus's medicine was the alchemical forerunner of today's homeopathy and the similarities exist not only in the treatment of like with like, but in the utilisation of rhythmic and projective forces. In homeopathy, the rhythmic process of dilution or potentisation of a substance calls forth the ætheric-peripheral healing forces which tend toward germinating point-centers of life.

It therefore becomes obvious that a perfect association between the contrapuntal songform and alchemical works must exist. As each melody is formed from individual points (notes), a plane (melodic) is created and the interplay between these peripheral planes (melodies) will create ætheric forms in space necessary for certain operations. These musical talismans indeed can be likened to the peripheral forces at work in a homeopathic remedy and likewise to Radionic rates that 'tune in' the geometries particular to an individual ætheric form. These musical radionic rates have quite a different quality than the simple inertial forms associated with radionic machinery in that they are animated through the mobility of song. Although it may appear somewhat complex, much work is being performed and simplified in this field today.

CONCLUSION

The common thread which has woven these ideas together would appear to rest in the art of a new and more profound geometry. This geometry has always been overlooked and mostly cast out by mechanistic science in

favor of analytic (I would call it chaotic) mathematics. These scientists also turn up their noses at alchemy -- as they find it nothing more than an oddity of idiots playing with retorts and metals in attempt to become wealthy. Their misconceptions only contribute to their demise. We may conclude that there is something wholly vital and organic in the three disciplines discussed -- Alchemy, Contrapuntal music, and of course, Projective geometry. Maybe a new Renaissance will take charge with this knowledge in hand and mold it toward the future. Fortunately, fertile ideas are not alone. That which is seemingly original has always been defined in some fashion before -- but when it arises anew, it will be certain to bring with it the fresh insights of rebirth.

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DESIGN ECOLOGY

by Michael Riversong

During the past few years awareness of alternative design techniques such as Feng Shui and Bau-Biologie has been steadily increasing in America. Professional Feng Shui practitioners are known to be thriving in Los Angeles, Berkeley, Las Vegas, Denver, Dallas, and Boston. This makes Feng Shui into a growing and exciting field of consulting. Meanwhile, The International Institute for Bau-Biologie and Ecology is now operating in Clearwater, Florida, certifying practitioners through seminars and a correspondence course. Several other organizations scattered around America are working with concepts that are closely related to these two branches of science.

What all of these emerging groups have in common is a concern with design principles as related to the total environment experienced by humans. Therefore in this article we are proposing the creation of a new term as an umbrella for these disciplines to facilitate communication among researchers and to create a more solid awareness among the American public of the benefits to be offered by this work. That term is, Design Ecology. Obviously, not all workers in all disciplines will readily accept this term. It is really being composed for the benefit of the American public, so that consultants will be able to use the designation in order to be more clearly understood by a larger number of people. In a way, it is a marketing device; but in America, marketing is everything. Now we will examine some of the components covered by this new term.

FENG SHUI

By far the most ancient of the disciplines that make up Design Ecology is the Chinese body of thought known as Feng Shui. Several forms have been handed down, mostly through families, to the present day. Feng Shui consultants are often used in overseas Chinese communities, although the practice is forbidden in the mainland of China at the moment. Transliterating the term Feng Shui itself into English yields the words "wind" and "water".

At its core this is a set of methods to manipulate moveable elements of design against fixed elements. Fixed elements would be such things as metal, fire and earth, while moveable elements would be analogous to air and water. All of this deals with the movement of Ch'i which can roughly be defined as

a universal invisible energy that creates all other powers present on this planet. Proper channeling of this fundamental energy can result in improved health, longevity, prosperity, and family harmony, according to its practitioners.

Since most of the knowledge has been passed down in a generational manner through apprenticeships, there are few fundamental texts of this art. We could easily say, however, that basic principles of Feng Shui are embodied in ancient Chinese writings which, when studied diligently, can give a student at least a good overall concept of Feng Shui. These source books include the Tao Te Ching, by Lao Tze; The Art of War, by Sun Tzu; and the I Ching. There is a profusion of almanacs published every year in Chinese communities around the world that give basic household hints involving good Feng Shui practice.

As with any ancient tradition, Feng Shui has gradually divided itself into several distinct schools of thought. In America the most well-known body of Feng Shui work is the Black Hat Tantric Buddhist Sect as taught by Professor Lin Yun. In his classes Professor Lin promotes a body of both material and spiritual techniques which have evolved over many centuries from diverse sources, including pre-Buddhist Tibetan Paganism (Bon Po), Buddhism, Confucianism, Taoism, and modern science. Students of Professor Lin quickly find themselves immersed in the study of a large body of techniques, many of which could be traced back to basic psychological patterns. Some of the techniques could be construed as pure magic. Students who have worked diligently with his teachings have reported that they get consistent results. Since it is often difficult to find out about classes, the best current sources of information on Professor Lin's work are books by Sarah Rossbach and Elaine Jay Finster.

Other schools of Feng Shui, while not as prominent in the United States, should be considered as well in the field of Design Ecology. Most of these schools are more firmly grounded in Chinese Buddhism alone and do not tend to consider other sources as liberally as Professor Lin's Black Hat school. Evelyn Lip has written several readily available books that illustrate principles from other Feng Shui schools.

From the standpoint of any Feng Shui practitioner design is always accomplished

with Ch'i power firmly in mind. Humans live best in an environment of balanced Ch'i in other words not moving too fast or too stagnant. All design elements then are considered with the goal of balancing Ch'i flow, so that it moves in a moderate manner at about a speed harmonious with walking. This applies to both indoor and outdoor design.

For example, buildings should not be placed in bowl-like geologic formations because Ch'i will tend to gather and stagnate in those places and the inhabitants of buildings there will thus tend to fall ill. On the other hand, a building on a too prominent site might tend to have Ch'i flowing in and out so quickly that no one could concentrate on their work.

Another design problem that illustrates the nature of Ch'i flow and its effect on people is that of moving vehicles. Any building that is sited in such a manner that cars are always moving towards it before turning away, creates psychological imbalance in the inhabitants. This is because the Ch'i power of the cars will continue even past the actual physical boundaries of the car itself and if the car appears to be moving into a space inhabitants will feel that as if the car were actually moving into the space itself.

As you can imagine, many large volumes can be written about specific applications of Ch'i-oriented design principles in buildings alone. However, the basis of the knowledge, as traditionally practiced, should always be ultimately experiential.

While Feng Shui is a perfectly coherent discipline in and of itself there are a few limitations as seen from an American design perspective. One of the first limitations is the name itself. Most people in this country do not readily identify with Chinese names. The second problem is that many modern technological artifacts are not necessarily considered in traditional Feng Shui practice. Power line electromagnetic fields, microwaves and cosmic rays were not part of the traditional Chinese world view, where invisible forces were either grouped under the concept of Ch'i or addressed in a nonspecific manner. Now, of course, Feng Shui practitioners can and often do consider these elements in their design process, getting their information from Western sources.

A third problem with Feng Shui lies in its goal orientation. In Chinese culture the optimum goals of life were mainly centered around having a large number of prosperous descendants. When one looks at modern China and compares the current living conditions, bad as they are, with former living conditions, one could say that this goal has been amply overachieved. In fact now the Chinese government must take rigorous steps to limit

population growth, and this may account for the current severe restrictions on the practice of Feng Shui.

Throughout Chinese history it has usually been thought among the majority of people that immortality is conferred mainly through one's descendants. This is opposed to western concepts of immortality achieved through personal merit or "salvation". This means that in our present age, and given our cultural orientation towards somewhat different goals, we must carefully evaluate every single Chinese Feng Shui practice in light of the present ecological damage being done to this planet and the need for a universal baseline of prosperity for all humans in order to remove the most serious threats to the survival of our species.

BAU-BIOLOGIE

This has emerged as one of the most coherent and complete disciplines that could be covered by the term "Design Ecology".

A few Austrian and German researchers have long been aware of the influence of subtle environmental energies on humans. These energies often emanate from land forms or from underground water. Some of Bau-Biologie is associated with ancient practices of dowsing, although there are currently many attempts to build instruments to accurately measure the phenomena. Since it is in Germany that many significant advances in electromagnetic, electronic and communications technology have occurred in the past 75 years, Bau-Biologie researchers are well aware of associated field phenomena.

One of the most intriguing elements of Bau-Biologie is its consideration of the effects of ground water on humans. Apparently people who live and sleep directly above flowing ground water may develop significant health problems because of some sort of invisible "charged field" emanating from that situation. This charged field does not seem to be electromagnetic in its nature and probably could be linked to what the Chinese call "Ch'i". Many Bau-Biologie practitioners are intimately concerned with finding the optimum place to site buildings, or in existing buildings finding the optimum place for typical living activities to occur. There have been cases reported of people moving beds from a bedroom to a living room because of an underground stream and finding that their health improves suddenly and dramatically.

An important aspect of this German body of work concerns proper building materials. This is close to part of the American practice of Clinical Ecology, which considers immune reactions to substances present in a patient's environment. Where Clinical Ecology fo-

cuses on people in medical crisis situations, Bau-Biologie is a discipline that addresses preventions of crises by using known safe materials. In this respect, Bau-Biologists are far ahead of any other researchers in the world.

If one were to concentrate exclusively on Bau-Biologie, most concepts covered in Design Ecology would eventually come forth. It is fortunate that the International Institute for Bau-Biologie & Ecology, in Clearwater, Florida, offers an excellent correspondence course in this field. For people who have a European outlook, and don't know where else to start, this is a great way to gain important knowledge.

DOWSING

In building the science of Design Ecology we should certainly consider the ancient art of dowsing as it applies to environmental situations.

We know that the human body, as a typical scaler interferometer, can be sensitized to subtle changes in energy patterns. Since ancient times some people have consistently demonstrated abilities to find water and sometimes resource minerals through the use of various simple techniques that all have one element in common -- the use of the human body as a conduit to an indicator showing changes in energy fields or flow.

Unfortunately, right now the techniques used for measuring certain kinds of subtle energies, including ground water fields, tachyon beams, geopathic zones, and mineral emanations, are all unquantifiable. In a sense this means that Design Ecologists may be stuck with old dowsing techniques until such time as instrumentation of sufficient quality and reliability is developed to measure the fields that we know are present.

During the 1991 Extraordinary Science Symposium (July 30-Aug 1) Dan Davidson presented one new form of useful instrumentation. He has developed a reliable "gravity wave detector". This detector is simply a coupling of a piezoelectric sensor through an amplifier into an ordinary voltmeter. He has tested this across several earthquake fault zones and found readings to be predictable and consistent. Designs based on this concept may soon become widely used. In addition, extremely sensitive unfiltered gaussmeters can be used to detect changes in earth magnetism. As more of us investigate correlations between magnetic patterns and other phenomena we will eventually build a coherent data base that will give us better working design principles.

Several radionic instruments may also be useful. First there comes to mind the SE-5,

which might be run backwards to measure subtle energy changes in fields as the device is moved from one location to another. In general, any radionic instrument that is based on measurements taken from a probe or a well can be useful. Digital readouts are of course preferred. Unfortunately, a large number of radionic instruments are based on stick plates which are inherently a personal observation and really just an extension of dowsing in one direction. Therefore stick plate based radionic instruments must currently be rejected as a basis for building any data base of field characteristics either for an individual consultant or for general scientific use.

If, however, we have a digital readout it doesn't matter what the numbers are measuring. We can figure that out later, as long as we get numbers that change as we move through field patterns in our work.

SYNERGETICS

Buckminster Fuller developed a new form of geometry which, as our field matures, will become increasingly useful for conceptualization and development of design parameters. Most of us are aware of Fuller's historical role as the inventor of the geodesic dome. Behind that invention was decades of serious work developing this system of geometry that not only produced this balanced stress-bearing structure, but also plots the invisible design of the Universe itself.

It is strongly recommended that we students of Design Ecology immerse ourselves in Buckminster Fuller's work. His thinking disciplines which involved consistently relying only upon one's own experiences or the experiences of reliable informants add much credibility to our work. Along the way we will find fascinating insights into the character and operation of our Universe. By correlating Fuller's insights with our own observations and practice under other disciplines we will be able to get a better idea of just what is happening in many natural subtle energy processes. This in turn will give us techniques to help repair much of the damage that has been done to our planet.

ACOUSTICS

We now know certain kinds of subtle energy which are influential in the development of natural processes such as electromagnetism and Chi circulation travel in a manner exactly like sound waves. We also know that there are no true vacuums in space. Thus these waves always have a medium in which to travel, despite appearances. The NASA Voyager tapes as developed by Jeffrey Thompson conclusively prove that celestial bodies emit distinctive, individually differentiated sound

waves all the time.

Music is simply a metaphor for these universal energy waves. Several good books have been written on this subject, giving ample proof that this is a universal truth. The Vedas of 4,000 years ago also specifically mentioned the importance of music in universal design. Ancient Chinese scriptures say much the same thing. To the Design Ecologist, this means that music, acoustical transmission, and noise levels are all legitimate parts of our practice. In fact, it is possible to originally approach a Design Ecology practice through music, and then work into other fields of study. For many, this will be exactly the path that is followed in the future. There is a good reason why so many people possess musical talent, outside of the Music Industry.

Some Design Ecologists could conceivably specialize in prescribing proper music for their clients. This goes beyond simple Music Therapy, into concepts that certain pieces of music could be custom-fitted to certain environments. There is a tunnel at Concourse B of O'Hare Airport in Chicago that has random tonal sequences constantly playing along its length, accompanied by soothing lights. This is a good start. Brian Eno, among others, has done a lot of experimentation in this area.

CONCLUSION

Design Ecology is a comprehensive, ever-expanding field of study. It is hoped that it can be instrumental in repairing ecological damage that has been done to our planet, and in preventing future damage. It is possible to address almost any problem or crisis from this perspective, because the term lends itself to inclusiveness. A good way to define it, based on the diverse group of components we've examined here, is to say that, "Design Ecology is the process of addressing the effect of design on the physical, mental, and spiritual health of people."

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Fizi_x K_orner⁺

with Peter Lindemann

Last May, I was contacted by a Japanese TV production company in Los Angeles. A Japanese TV show called the "WonderZone" was interested in filming an interview with someone in the US about radionics. As it turned out, I happened to be the only "expert" on the west coast they knew of. We made all the arrangements and one week later, a Japanese TV film crew came to my home in Creswell, Oregon and filmed for about two hours. In preparing for the interview, I had to review all my knowledge about radionics and distill it down to something simple enough to survive the translation into another language. It was challenging, but the effort was worth it and the interview went quite smoothly.

Two weeks ago, however, I learned from my friend Yoshihiko Tago, in Tokyo, that my interview was pulled at the last minute by the director and was to be aired at some later date. In "more people become interested in radionics." Being a realist in these matters, I don't imagine this will happen soon. The episode of Wonder Zone that aired featured dowsing using pendulums, swing rods and the like. The Japanese public was ready for finding water with coat hangers, it seems, but not the analysis of the human condition. What was cut was a 20 minute abbreviated health profile of the 23 year old co-hostess of the show sitting in my Bio-Circuit connected radionic device. The public was not ready for this. More likely, the director was not ready to show the public my radionic analysis that the idolized young star of the show was stressed out and working too hard for her own good. After all, most of the people in Japan are probably over stressed and it would not be appropriate to point this out on national television.

So, politics wins another battle with radionics, and the public is denied the truth again. Be that as it may, mail at Borderland continues to ask for more information on radionics. Back in 1986, I wrote a series of articles on the subject for this Journal that are now included in the BSRF book entitled Radionics: New Age Science. Since that time, a lot of confusion has arisen concerning the difference between radionics and the new field of psychotronics. I have designed and built both types of equipment, and have a well devel-

oped understanding in these fields. So, when I was asked to write my column on this subject, I agreed.

First of all, let's make one thing perfectly clear; psychotronics and radionics are not synonyms. This confusion began in the USA with the formation of the US Psychotronics Association out of the US Radionics Congress organized by the late J.G. Gallimore. USPA stalwarts still promote the notion that radionics and psychotronics are the same and in doing so, confuse the public.

To clear up the confusion, let's go back to the beginnings of these words and understand their respective origins. The word "radionics" grew out of the line of research begun by Dr. Albert Abrams and Dr. Ruth Drown here in the United States in the early 1900's. Many brilliant innovators contributed to the development of this field from its inception to the present. The two main branches of radionic research focus on analysis and treatment of human and agricultural diseases. In contrast, the word "psychotronics" was coined by a group of researchers in Czechoslovakia in the mid-1970's working with simple mind over matter experiments and thought actuated devices of novel design, but of no practical use other than the demonstration of the effect. Since the word "psychotronics" was not associated with anything extremely significant, when transplanted to the USA, it became a "cool word" searching for a new meaning. Today, I use the term to describe "electronic devices that create effects that impinge upon human consciousness." My Bio-Pacer and Spacecrafter devices easily fall within this definition. But even this is a far cry from the origin of the word. Many of the basic concepts embodied in the original psychotronic research in Europe were published in a book by John Boyle in the late 1970's entitled The Psionic Generator Pattern Book.

In the late 1970's, when the USPA was just getting started, the founders thought that since radionics had been officially outlawed as medical quackery, it might be useful to rename it with a new word like "psychotronics" to breathe new life into it. On the surface, this may have been a noble gesture. The problem is that since then, the people at the USPA have lost track of what

radionics really is and are now hopelessly lost in Chaos theory, fractals and scalar goofiness. All attempts to guide them into meaningful directions were ignored. Our attempts ended with Tom Brown resigning from the Board of Directors of the USPA in 1988. Since then, there has been no official contact between our two organizations.

I continue to believe that the activities of the USPA are the primary source of confusion regarding the difference between radionics and psychotronics. There is one other factor that does contribute, however. In the last six years, a very interesting device called the SE-5 Biofield Analyzer has become quite popular. Many people describe it as a "computerized radionic device", but a careful analysis of the situation leads to a different conclusion. After years of work trying to understand the SE-5 and its place in the historic development of equipment, I now believe that it is not a radionic device in the classic sense. The SE-5 is, however, an extraordinary piece of equipment with considerable merit and, in the hands of a competent operator, is capable of many of the same results as a radionic device. The best way to clear all of this up is to describe what a radionic device really is, and then show how the SE-5 device differs from that.

Radionic devices in the USA have developed along two separate lines of research for over 40 years. These generally can be categorized by the method of "tuning" used by the equipment. Those devices that tune using a bank of *variable resistors* developed out of the work of the late Dr. Ruth Drown. Those devices that tune using a bank of *variable capacitors* developed out of the work of the late T. Galen Hieronymus. Besides the different methods used for tuning, all true radionic devices have the following characteristics in common.

- 1) No electricity flows in the radionic circuit, only etheric forces.
- 2) The radionic circuit performs the "tuning" and the operators thoughts and/or intentions are not required for proper function.
- 3) The components of a radionic circuit create a structure in space that act as a physical counterpart to the etheric energies being tuned to.

A true radionic tuner simply takes advantage of the natural pattern forming characteristics of the etheric forces and offers a physical structure within which these patterns may resonate. The process of "tuning" may be thought of as a particular etheric pattern finding a structure within which it can harmonically self-resonate, thereby amplifying its ability to be distinguished from other patterns that are also present. In summary, a radionic

device must be composed of these physical, variable structures that offer a wide variety of etheric patterns a location within which they may self-resonate.

In a radionic device, the process of "tuning" and the process of "broadcasting" are essentially the same. Once the specific pattern being tuned to becomes amplified by its own harmonic self-resonant behavior in the radionic circuit, it can not help but re-radiate itself back out into the environment at a higher level of activity. If the tuning is used simply for "detecting" the pattern's presence, the process is called "analysis" and as soon as the indication is determined, the tuning is changed to another rate. If, however, the tuning (usually a "treatment" rate) is allowed to remain for a period of time, then the presence of this self-amplified pattern will begin to initiate responses from living organisms nearby (or not so nearby) that also resonate to this pattern. This is generally called the "broadcast treatment" mode. Functionally, tunings used for analysis and tunings used for broadcast purposes are usually different. But, operationally, the main difference between the two is the amount of time the tunings are left on the device.

The preceding refers to operations of a radionic tuner in its physical form. Radionics, in a more general sense, refers to any of the possible ways of interacting with information resident in and the intelligence of the etheric forces. Every substance has a radionic or vibrational signature that is unique to that substance. Many excellent radionic devices, such as the Pathoclast, actually introduced small samples of various substances into the circuit as the method of tuning. This method is still used today in devices like the VegaTest equipment from Germany. Other methods of tuning involve the introduction of special symbols into the radionic circuit like those developed by the late Malcolm Rae. At the far extreme of this development, the sigels of symbolic sorcery must be mentioned, such as those developed by Austin Spare. The difference between magic and radionics is that the former uses "ritual" where the later uses "equipment" to produce the etheric interface.

The SE-5 does not have any physical structures, substances, or symbols within which the etheric patterns may resonate and therefore is not a radionic device in the strictest sense. It does, however, take advantage of another natural characteristic of the etheric forces which allows it to achieve similar results. Most radionic devices do not make any provision for collecting the background etheric force to a higher concentration than is normally encountered. But anyone familiar with

the operation of Reich's orgone accumulators can attest to the fact that when the background etheric force is concentrated, a very small stimulation, appropriately applied, can produce a very large response in the etheric field. The SE-5 does contain three physical structures that act as "passive amplifiers" for any thought or intention of the operator that becomes imbedded in the computer readout. These passive amplifiers consist of seven concentric seven pointed stars printed as copper on circuit board material. Three of these together form a powerful, two dimensional, energy focusing diagram that is used to effectively impress the etheric field with any pattern that the operator desires. The computer readout is not essential and the whole thing would probably work just as well if the readout was performed by an etch-a-sketch or paper and pencil. The little computer does make the device look "high tech", however, as well as make it very easy to use. It also offers an operational flexibility that most radionic devices lack. Its weaknesses are that it does not broadcast its effects to great distances as well as a true radionic device and it is not as effective when left unattended. The other main weakness is its dependence on the intent of the operator. Real radionic devices are not limited in these ways.

The SE-5 should not be considered a radionic device because it lacks the internal physical structures that are essential to radionic tuning and is therefore dependent on the thoughts and intentions of the operator. Both Drown and Hieronymus taught that thoughts only got in the way of the true radionic tuning process. In radionics, it is the purpose of the equipment to provide the pathways for the etheric forces, not the mind. With the equipment doing the tuning, the operator is free to clear the mind of thoughts and intentions that could inadvertently interfere with discovering the facts in a truly objective manner. In the general radionic sense, the SE-5 effectively does interact with the information and intelligence of the etheric force. It accomplishes this by amplifying the thoughts and intentions of the operator. While this method works, it is more akin to how a drawing of a radionic device works than the operation of the device itself.

I hope this article helps readers understand what we at Borderland mean when we use the term radionics. It's an amazing field of study and we are refining our understanding of it all the time, so keep those cards and letters coming in.



INFO REQUEST!

Within the last few months, I have become increasingly aware of a psychic undercurrent of very large changes about to occur to our planet and our society. Many people I know are responding to this in one way or another. Much of it centers around two topics. One is the approach of a major economic downturn to begin in earnest soon after the election. The second is the beginning of some major "earth changes" in the form of large earthquakes and volcanic eruptions. Most of my adult life has been in anticipation and preparation for these events. My studies of alternative energy sources relate directly to surviving this period of upheaval.

As many of you know, I have spent much of the last 16 years studying the "free energy" technologies. These have been the radical and exotic alternatives to today's fuel based energy systems. I now believe that the time to have "something" on line to provide energy off-the-grid is here and should be implemented as soon as possible. Because of this new sense of urgency, I am changing the direction of my research completely. I now believe that the time is too short to attempt to develop something completely new. Therefore, I am focusing my future efforts on the development of a 5-10 horsepower stirling cycle engine that can run on any of the following; solar, propane, charcoal briquettes or wood. Stirling cycle engines are completely understood and not very difficult to build. I have one design of a simple unit that has only two moving parts that are passive valves. It can pump water from a source of heat at 175 degrees F. and can be built from copper pipe.

In order to facilitate this project, I am asking each and every reader of this column to please send me any and all information you have on any kind of stirling cycle engines. My address is: Peter A. Lindemann c/o BSRF, PO Box 429, Garberville, CA 95542. I plan to develop a low tech heat engine that can be built with a minimum of machine tools, that will operate reliably for years without attention. When I have a working model, I will publish the plans in this Journal. Any help any of you can provide will be greatly appreciated. Thanks!

AIDS/SYPHILIS UPDATE

by
Peter A. Lindemann
with Joan McKenna

During mid-July, the news media carried a story about a number of non-HIV AIDS like cases appearing in various cities across the country. This story got a lot of attention because of the world AIDS Conference, then in session, in Amsterdam and was a major topic of discussion there. Since this Journal has been following the AIDS story, I decided to call our expert on the subject, Joan McKenna, to get her insights on this breaking story. Joan is the Director of the Institute for Thermobaric Studies in Berkeley, California and is the world's leading expert on the relationship between AIDS and Syphilis. Joan spoke at the First International Borderland Sciences Congress in 1990 and the videotape of her speech is still an excellent introduction to the subject.

I spoke with Joan on Sunday, July 26th for about an hour and a half. Her work has progressed significantly in the last two years and she had much to share with me. This article does not attempt to present the full contents of that interview. Rather, it is just a quick outline of the most significant points covered in our conversation. For those who are not familiar with this topic, I will begin with a brief review of the subject at hand.

The generally accepted belief that AIDS is caused by the HIV virus is, in the view of Joan McKenna, totally incorrect. Seventy years ago, this condition would have been recognized for what it is, Syphilis. After all, Syphilis has always been known to suppress the immune system and present itself as 1001 opportunistic infections. In this particular case, however, the specific strain of Syphilis that is spreading wildly throughout the world's population is a "serum-negative" form. This means that many of those people who are infected do not show any signs of the infection in their blood anti-body profile. Joan and her colleagues first discovered this by studying a group of AIDS patients in the Bay Area. A number of them with known medical histories of Syphilis had no anti-bodies to it in their blood and therefore appeared at first to have never been exposed. Only when deep tissue biopsies were viewed under the microscope was the presence of the Syphilis confirmed.

Modern medical diagnostic techniques today look for anti-bodies to a disease in the blood as evidence of infection, such as the AIDS test, the presence of a serum-negative

form of Syphilis is not being detected.

The social ramifications of this official misdiagnosis over the last 10 years has set the stage for the worst Syphilis epidemic since the middle ages. Over one million people worldwide have died already and the rate of the spread of the epidemic is increasing rapidly. Joan is convinced that, contrary to the official statements from the Center for Disease Control and the Red Cross, the public blood supply is NOT safe. She also believes that a quarantine will begin within a year in the United States.

Joan also confirmed that the recently reported treatment-resistant strains of tuberculosis and encephalitis are among the numerous presentations of the underlying Syphilis. The appearance of these demonstrate how widespread the epidemic really is and how far beyond the AIDS-HIV community it is. Being HIV-negative is no guaranty that you are free of this strain of serum-negative Syphilis. Joan feels that the spread of this tuberculosis strain will trigger the first quarantine. Joan believes that quarantine will be good for everyone and that the infected will receive the best possible treatment in a sanitarium like environment.

Where as Joan was recommending 30 days of intravenous infusion of aqueous solutions of penicillin two years ago, she now believes this is insufficient. One current treatment regime being tried in Kenya is a shot of Triplopen (a type of penicillin) once a day for ten weeks. Another treatment regime she is exploring is the combination of penicillin and ozonation of the blood. Any of these treatments will involve long periods of convalescence for the patient to rebuild the highly disrupted body chemistry. She admits that the current studies have not been going long enough to be sure whether these treatments "cure", change the form of the Syphilis or merely suppress it. Historically, Syphilis has been considered incurable and that once you've got it, you've got it. Only time will tell. In the mean time, prevention and non-exposure is the only known cure.

We also spoke about the nature of Syphilis itself. Joan is convinced that Syphilis is a polymorphic plant-like life form. Bacteria, which are essentially a one celled animal-like life form that multiplies by cell division, have

one basic form. Syphilis, on the other hand, seems to be able to multiply in a variety of ways and may have as many as 10 forms or more. Syphilis treponemes can cause the production of up to 400 antigens in the blood and severely distorts the lipid systems of the body. Because of these complexities, the likelihood of ever discovering a vaccine to immunize the population is essentially zero.

Joan remains interested in a holistic approach to the treatment of the infected and the containment of the developing epidemic. Elements of this approach include penicillin, ozone, nutrition and diet, spiritual transformation, "safe sex", lifestyle changes, new blood screening methods now being developed, and quarantine from the uninfected population. Her statistical studies suggest that as of this writing, between 30 and 50 million Americans are now infected. That is between 10% and 20% of the population. In some countries in Africa and Asia, the situation is much worse. The publicly available statistics on the current state of the AIDS crisis do not represent the full extent of the problem.

This article is to advise our readership of the current public health crisis brewing all around them. The information in this article should be taken seriously. To the best of my knowledge, it contains no exaggerations.

Anyone wanting further information may contact: Joan McKenna, 2811 M.L.King Jr. Drive, Berkeley, CA. 94703 or call (510) 548-4000. If you call her, please do not waste her time with trivial questions. Joan is a very busy, serious researcher willing to share generously of her time and knowledge. She is more knowledgeable than most doctors on this subject but is not an MD. She can, however, refer patients to doctors that are practicing medicine in accordance with this point of view.

SHAVERTRON

The only fanzine in the 1990's dealing with the Shaver Mystery, the Hollow Earth, mind control, Fortean Fantasmagoria (and other mind-boggling ideas) has returned! The latest issue (#28) includes: *Richard S. Shaver -- The Untold Story Pt. I* by Chester S. Geier, *Collectanea, The Bob Hope Special You Can't Turn Off*, *Psychography* by Doug Skinner, *Shaver Daze Too* by Vaughn Greene, *Pure Bliss* by Bill Bliss, *Slug Bucket* and more!

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THE UNION Espiritista CHRISTIANA DE Filipinas

by
HARVEY MARTIN



With the annexation of the Philippine Islands by the United States in 1898, the Spanish Catholic rulers of the Philippines were replaced by Americans.

The Americans introduced the concepts of religious freedom and the toleration of religious differences into a culture that had known only religious intolerance and persecution for over three hundred years. For the first time, Filipinos of unorthodox religious persuasions were able to openly practice their religious beliefs without fear of persecution. In 1904, only six years after the arrival of the Americans, the Christian Spiritists incorporated themselves as "The Union Espiritista Christiana de Filipinas" (Christian Spiritist Union of the Philippines) which I shall refer to henceforth as the "Union". Upon their incorporation, they began to openly propagate Christian Spiritism, first on the Island of Luzon and ultimately throughout the Philippines.

I outlined in my last article, "From Shaman to Christian" the historical processes that brought Christian Spiritism into existence. I also pointed out that the early Christian Spiritists were able to as a result of insight into Jesus' instructions concerning the manner in which the Holy Spirit would speak to us, to open up a verbal dialogue with the Holy Spirit through Christian mediumship.

The Christian worship services that were developed during the indigenization of Christianity into the mediumistic culture of the Filipinos concentrate on invoking the Holy Spirit into the bodies of their sanctified, baptised christian mediums. During the worship service, the members of the congregation sing hymns that are designed to "call" the Holy Spirit as the medium stands on the pulpit and prays silently. As the hymns continue, the

medium eventually goes into a trance state and begins to channel messages from the Holy Spirit to the congregation. During the worship services the messages received form the contents of the sermon. Often the messages are received in the form of scriptural references which the medium will reveal in trance. Other times the mediums will receive the messages through automatic writing which the medium will receive and the evangelist who works alongside the medium will translate and then write on a blackboard. The messages received by automatic writing are scriptural references as well as those received

verbally from the mediums.

Once the scriptural references are received, everyone in the congregation opens their Bibles to the revealed scriptures and begins to read and open themselves to inspiration from God in order to discern what it is the Holy Spirit wants to tell them. After a while, any member of the congregation that wishes can go to the pulpit and preach for about ten minutes. In this way all of the members of the church ultimately became ministers and are openly encouraged to practise evangelism inspired directly by the Holy Spirit. Often the religious services last for many hours as the different members share their insights into the scriptural message they have received. During these services the members become filled with the healing power of the Holy Spirit which they call "magnetic fluid" and after the revealed messages have been discerned the members of the congregation begin a healing ceremony to dispense the "magnetic fluid" they have received into each other as well as any others who request it. As a result of the healing ceremony in which the worship service culminates the members also learn to become healers in addition to becoming evangelists.

Within this model of christian worship, there is an ongoing program of the development of mediumistic abilities to be used in the service of Jesus Christ combined with instruction in methods of dispensing the spiritual power through various forms of healing. In this model of christian practice, healing is used within the gospel within the gospel message of salvation achieved by grace through faith. It is widely recognized that the christian spiritist that the restoration of health to the body can be used as a transformational tool that can effectively bring the patient into a transcendent relationship with God.

In the early stages of the development of Christian Spiritism there were many lessons

that were learned the hard way. They saw that the psychological predisposition of the mediums would open the door to spirits whose nature paralleled the predisposition of the medium. They learned this lesson through dealing with negative spirits that would manifest as a result of mediums with moral failings, attitude problems and a number of other shortcomings. The bad experience that they had gave them a great deal of insight into the proper methods of training mediums who were to reveal the wisdom of the Holy Spirit.

In the early Union the Bible was the primary document that was studied for insights into their training as the spiritist mediums of Christ. Other texts were eventually discovered that were integrated into the doctrine of the Union. The most influential of these was "The Spirit's Book" and "The Medium's Book" written by a French writer named Denizard Hyppolyte Leon Rivail. Rivail was converted to spiritualism in Europe through experiences he had in hypnotic sessions where he witness individuals who seemed to be able to read minds and then later witnessing tables jumping and running about the room of a certain Madame Planemaison in Paris. Rivail studied the channelled messages of some of his colleagues and was quite impressed with the inner consistency and universal philosophical overview that existed in many of the texts. Because of his achievements as an educator who had written popular books on spelling, grammar, arithmetic, how to calculate in your head, educational reform, his colleagues decided that Rivail was the best qualified to write a book on the material that had been channelled.

His fellow researchers handed over more than fifty notebooks of channelled information to Rivail and asked him to write a book based on the information. In seance the spirit instructed Rivail to call the book "The Spirit's Book" and also instructed him to use the name Allan Kardec as his pseudonym under which he was to publish his book. The spirit claimed that both Allan and Kardec had been names that belonged to Rivail in previous incarnations. Upon publication in 1856, The Spirit's Book became an instant classic of spiritist revelation.

The Spirit's Book and The Medium's Book which was published later had a profound influence on the Christian Spiritists and was accepted by them and integrated into the doctrine of the Union. The spiritist communities in South America and Brazil in particular also saw in Kardec's teachings an eloquent western articulation of many of their own deeply held native beliefs about the reality of the spiritual realm. The synthesis of Kardec's writing into the doctrine of Christian Spirit-

ism was significant. The Filipino as well as the Brazilian spiritists who share an almost parallel indignization process historically both embraced the teachings of the spirit via Rivail. The Filipino and Brazilian Christian spiritists also have the distinction of being the only two groups who practise Psychic Surgery within the gospel message of Jesus' healing ministry. The spiritualistic traditions of shamanic culture when articulated by the information in the books of Kardec and practised in the context of the supernatural healing ministry of Jesus have produced not one but two communities on opposite sides of the world that practise psychic surgery. In both of these countries, miraculous healing phenomenon organizations.

As I pointed out in my first article, "Psychic Surgery", I received the only existing copy of the corporate minutes of the Union from the archives of the union in 1985 and have translated most of it. I also translated the book entitled "A Short Spiritist Doctrine" that was written by J. Obdell Alexis in 1909. Alexis' book was the first textbook of the early Union.

Many years before it was possible for the Filipino christian spiritists to incorporate the Union an absolutely phenomenal event occurred within the Christian Spiritist community in the Philippines. As the Spiritualism movement was getting underway in America and Europe and spirit phenomenon was reaching the level of an invasion from the spirit world, an equivalent event was taking place in the Philippines. In contrast to the confusion and incredulity that plagued the Spiritualism movement in the west, the event in the Philippines was well received through the christian spiritist organizations who were able to discern what the invasion from the spirit world was all about. Alexis tells us in his book that, "Fourteen years ago the spiritual messengers of Christ arrived in the Philippines to found the movement (christian spiritist) in Manila and likewise in San Fabian, Pangasinan where the messengers of Christ manifested themselves through our mediums as magnetic fluid which they used as the means of introducing spiritism through healing."

In other words, while a great number of Americans and Europeans were scratching their heads in disbelief as tables waltzed across rooms and thunderous rapping sounds echoed through their parlors, the Filipino spiritists immediately cooperated with the manifesting spirits whom they discerned to be the spiritual messengers of Christ. Based on the developments in the Christian spiritist community after the advent of these spirits it is apparent that they discerned the identity of these spirits correctly. With the insight born of their

religious practises the Filipinos began to apply the healing power of the potent spiritual forces that restored health and preserved life through the healing ministry of Jesus Christ. In doing so they learned to work quite successfully with spiritual forces that were seen in the west as irrational aberration and object of ridicule.

The story of the two sisters who were instrumental in starting the Spiritualism movement in America is typical of most of the Americans and Europeans who were celebrities of the Spiritualism movement. Margaretta and Kate Fox at the ages of 14 and 12 became the focus of spirits who brought attention to themselves by causing rapping noises to occur in the presence of the sisters. Many of those who came to listen to the loud rapping noises found to their amazement that upon returning to their homes the rapping noises would occur in their homes. It is as if the rapping noises were somehow contagious. The poor Fox sisters were mercilessly scrutinized and suffered a great deal of bad publicity and turmoil in their lives as a result of the rapping noises and eventually other forms of mysterious phenomenon that occurred around them. After moving to Rochester, New York a man named Isaac Post visited them and by means of an alphabetical code Post was able to receive a message from a spirit that is significant in the study of Filipino Christian Spiritism. The spirit told them, "Dear friends, you must proclaim this truth to the world. This is the dawning of a new era; you must not try to conceal it any longer. God will protect you and good spirits will watch over you." As the message ended, a table in the room began to move and the legs began to make rapping sounds by bouncing up and down on the floor. As this happened musical instruments in the room were played by invisible hands and other objects began to move the room.

This marked the beginning of numerous and frequent events of a similar nature that got increasingly more outrageous as time went on. As these phenomenon became widespread tens of thousands were convinced of the reality of the phenomenon and joined the Spiritualism movement. Yet in spite of volumes of channeled information and verified manifestation, spiritualism remained a scorned sideshow in the view of the academic community and the emerging philosophy of scientific materialism that was destined to become the official philosophy of the academic community.

Spiritualism in America never achieved much more than the status of sideshow in spite of the support of many famous and powerful people who were convinced of its validity. The movement declined after numerous scan-

dals undermined the credibility of the mediums. By 1888 both of the Fox sisters who were then in their fifties confessed that they were cheats. In fact both sisters had developed serious drinking problems. Kate Fox's children were taken from her by the Society for the Prevention of Cruelty to Children because of her drunkenness. Margaretta managed to take the children to England but contemplated suicide on her return. On her return Margaretta and Kate appeared publicly at the New York Academy of Music and Margaretta confessed that she had made all the rapping noises that began the movement by means of a double jointed big toe. Kate remained silent and would neither confirm or deny that what Margaretta said was true. It was later learned that a reporter had offered the \$1500.00 to split between them if they would confess and let him have an exclusive on the story. Being desperate alcoholics the sisters agreed and proceeded to spend the money on alcohol. Margaretta eventually wrote a recantation of her confession shortly before she died in 1895 after which she was buried in a pauper's grave. Kate died shortly afterwards in similar circumstances.

As spiritualism fell into decline in America and Europe it flourished in the Philippines. In the introduction to Alexis' book he tells us that, "The prophesy stated by God in the prophet Joel 2:28-31 that his spirit will be poured upon all flesh is being fulfilled. What Jesus foretold about the arrival of the 'spirit of truth' the Holy Spirit in John 14:16-26 and John 16:7-13 is also being fulfilled. In the church the coming of the spirits of truth will elucidate the meaning of Christ's teachings and they will be interpreted in real spirit and truth which is known only in spirit."

Alexis goes on to tell us that, "Fifty years have elapsed since the aforementioned manifestations happened. Spiritualism has gained ill repute in the Western countries where they occurred. Christian Spiritism has flourished as the other forms of spiritualism have fallen into decay. Here in the Philippines the forces of Christ in the spirit world made themselves manifest through our mediums as medicine called magnetic fluid which flows from the spirit world through the mediums to introduce spiritism through healing.

The pulpit and the learned claimed that the appearance of the spirits was the work of the devil who settled in the Philippines. Nevertheless there is an increasing number infused with spiritism which is spreading to the provinces and its results is none other than morality and sanctity and the knowledge of God's spirit. So it has become clear that spiritism is a good tree because its fruit is good. Now it is apparent that God has mani-

fested in the third person of the Holy Spirit announcing to the world that those who believe will be saved."

It is clear that the Filipinos saw the Spiritualism movement as the beginning of the return of the Holy Spirit in its fullness to Earth. The Christian Spiritists interpreted the outpouring of spiritual phenomenon in the 1840s as the herald of the coming age of the Holy Spirit during which Christ would be worshipped in spirit and truth. In studying the minutes of the Union that record the actual experiences the early Christian Spiritists had I must conclude that rather than merely interpreting the signs of the times that they were told verbally and specifically by the spirit of truth itself what had transpired and what it expected from them.

They were told by the messengers of Christ to incorporate an organization that would facilitate the coming of the Holy Spirit. As a result of my good fortune in obtaining the corporate minutes of this organization we do not have to wonder this organization came into being. In this and my following articles we will go back in time together to the Philippines of 1919 to take an intimate look at how the advent of the Holy Spirit came to fruition in a people culturally predisposed to grasp the meaning of a spiritual even that went right over the heads of our Western contemporaries.

In order to understand the activities of the mediums in the minutes of the Union, I need to explain the terms "influenced" and "protector". When the spiritists refer to the word "influenced", what they are referring to is the direct induction of trance in the mediums. The person who is responsible for "influencing" is the director of mediums or another equally qualified elder and master of Christian Spiritism. In my opinion this ability to "influence" is a spiritual gift that surpasses and precedes all the other spiritist manifestations including real psychic surgery. The ability to "influence" is the cornerstone of teaching the christian mediumship training and is closely related to the Indian practise of "Shaktipat" as well as the Yaqui practise of "shifting the assemblage point" as elaborated on in the teaching of Don Juan by Carlos Casteneda.

The word "protector" was borrowed from Kardec and refers to a wise trustworthy spirit of high degree. In the christian spiritist understanding of the term however, it refers to the Holy Spirit which is discerned as a group of spirits who serve God in the spiritual awakening of humanity. The term used to refer to this group of spirits is "spiritual messengers of Christ". Any one of these "messengers" might well serve as the protector.

As an introduction to the minutes of the Union I will first offer a typical meeting where nothing particularly extraordinary takes place. This meeting took place on Sept. 14, 1919 in a small town outside Manila.

Pres - We pay homage to your presence beloved protector.

Spirit - Why have you "influenced" only now?

Pres - This is due to the state of the weather conditions that have prevailed lately.

Spirit - Well, all right. Do you wish to consult me about something?

Pres - Yes, and to give an account of the Board's resolution and also to inform you about the bad condition of the center due to the past floodings.

Spirit - Very well.

Pres - Gives an account of the agreement that in case of emergencies likes floods, the General Center can perform its works at the La Paz or Progreso centers instead.

Spirit - That's all right.

(Pres gives an account of the investment of the society's funds, which investment is highly advantageous for the society.)

(Spirit acknowledges that it is beneficial.)

Pres - Take into consideration the inauguration of the center "El Sol" (the Sun of Truth) in San Pablo, as well as others wishing to apply for membership in the society.

Spirit - Yes, approved.

(Pres gives an account of a letter received from the secretary of La Paz center referring to the decision of the spirit on the distribution of the portrait of one of the deceased members of the center.)

Spirit - And the inscription?

Pres - According to the letter, the protector of that center said that what is written, is written and should stay that way.

Spirit - how was it written? Have you already written about the photograph?

Pres - Yes, in a model meant for the sole use of that center.

Spirit - In that case, why consult me yet?

Pres - Because I wanted to make the distribution with that same inscription.

Spirit - Well, tell him that I'm now changing the inscription on the photograph.

Pres - Over the original?

Spirit - Yes

Pres - Well, I shall do so.

Spirit - yes, and what else.

Pres - gives an account of and puts into proposal the orders of last Wednesday for the Protector's consideration as it is the first that orders (directives) have emanated from entities in centers other than the General Center and therefore petitions for instructions concerning the proper course of action.

Spirit - Counsels of that nature are all right, they can receive them, you understand. But not instructions, because precisely they are moral counsels (advices) for the advancement of their mediumship, what else.

Pres - Only to let you know that we don't find teachings from the communications we as of now receive.

Spirit - Well done, it is up to you to bring this to their attention, besides a lot depends upon the morality of the mediums and the state of enthusiasm when they are being "influenced", as well as the state of mind (courage) of the medium, tell them that.

Pres - That I also believe in, and it's my intention to tell them so.

Spirit - That's the reason why you don't receive moral communication, instructive ones.

Pres - Very well.

Spirit - Well, what else?

Pres - renders an account of the Center's works and of the language used in the communications which they have noticed.

Spirit - Precisely, the objective is to convince the profane ones. For you it sounds bad, but for the profane ones, it doesn't. Think about this and tell me next time.

Pres - gives further accounts of the brother applicants.

Spirit - approved!

Pres - gives an account of a proposition from a female member concerning the seed of a certain type medicinal plant. Do you want me to elaborate?

Spirit - If possible.

Pres - Gives an account of the letter.

Spirit - We shall resolve that later.

Pres - renders account on the studies concerning psychic experiments.

Spirit - Bring the minutes at the next meeting.

Pres - Very good.

Spirit - Be more punctual.

Pres - And when should we come back?

Spirit - The last Sunday of the month. (Session ends at 12:40 P.M.)

In reading these minutes it is apparent that the Spirit supervised and oversaw even the most mundane events in the organization. In the period that the minutes were written the Union was expanding rapidly and in the sessions (seances) held in the smaller centers if a message or a counsel was received it was sent to the General Center for confirmation by the Spirit.

In the case recorded here, one of the centers had received orders from a spirit while in session and while the orders weren't tailed in the minutes, the spirit indicates by his response that the orders were merely moral counsels. The President still objects that the

counsels of the spirit were irrelevant and the Spirit encourages him to bring this to the attention of the members of the center where they were received. The Spirit also mentions that the quality of the counsels that are received are directly related to the morality and enthusiasm of the mediums when they are being "influenced". The President obviously feels that the mediums who received these orders were lacking. The President then reads the orders to the Spirit and the Spirit replies that the orders were sent to convince the profane to whom it made sense. The Spirit advises the President that in some cases spirit orders will come through for the benefit of the profane; and that even though the orders may sound bad to the initiated, they will still serve a purpose.

The Spirit however oversaw and supervised far more than the mundane aspects of the Union. The members of the Union were actively working to develop their mediumistic powers and as they advanced they would come to the attention of the trainers who would bring them before the Spirit for confirmation of the medium's progress. An example of the process is found in the Minutes of Oct 5th, 1919:

es - Renders an account of the psychic works which took place last night and also about the faculty of the new medium brought by a brother of the Tiaong chapter to submit to the General Center.

Spirit - Has she been initiated?

Pres - Not yet sir.

Spirit - What else?

Pres - I submit for your consideration...the identification of the faculties of said sister.

Spirit - Let her come in.

Pres - the sister is now present.

Spirit - Good.

Pres - Renders an account of the verified manifestations by the sister from Tiaong last night.

Spirit - yes and she should dedicate herself, at least half an hour everyday to the Gospels.

Sister - yes sir, I will do so.

Spirit - Don't you ever abuse your faculties (powers).

Sister - yes sir.

Spirit - It should be used only for moral objectives.

Sister - Yes sir

Spirit - That is all!

Sister - I pray and beseech thee for a key or sign that will assure me that I'm assisted by your protector or any other high (elevated) spirit.

Spirit - That she cannot determine by herself, only the brethren present can do so. (note - the moral level of a spirit can most accurately

observed while the spirit is communicating through the medium.)

Pres - It's because she has a protector, and according to her, she assures us that it is Mary, that is why she is insistent, because she wants to be certain.

Spirit - Well, by the light (or manner) in which the spirit presents itself, yes it is clear (bright, illustrious).

Sister - That is true, sir, according to the protector of that center, she who assists and protects me, is the mother of humanity.

Spirit - Yes, it is she and always she doesn't want to say so until the end.

Sister - Thank you sir and I hope that you will continue protecting me.

Spirit - Well, that is all.

Sister - gives thanks and departs.

While the identification of the one's individual protector is an important step, it is only the first fruit of the mediumship training. The next is clairvoyance training. The clairvoyance training is related to the Pentecostal gift of the discernment of the True Spirit. An example of this is recorded in the Minutes of Nov. 9th, 1919 wherein the Spirit tests the ability of a medium to discern the true spirit.

Spirit - Do you wish to consult?

Pres - Yes, beloved protector, as per orders received from the protector during last Thursday night's session, the medium seer _____ has been ordered to attend this General center session today.

Spirit - What have you instructed her to do?

Pres - Nothing sir, just for her to attend, if you wish she is outside waiting.

Spirit - Let her come in.

Pres - presents the sister.

Spirit - Do you see spirits?

Sister - Yes, sir.

Spirit - How do I seem to you?

Sister - I see you as a master wearing a very bright white tunic.

Spirit - What about the other spirits?

Sister - I see Mary wearing a grey colored dress. Michael in a warrior suit and Raphael with a long crozier (shepherd's staff) and with a fish.

Spirit - And the light?

Sister - As for the light sir, I see a brilliant ray coming from the apparatus.

Spirit - Good! When you see inferior spirits, what do you do?

Sister - I pray for God to give them the necessary light, and I also invoke our captain, St. Michael so as to drive them away and send them to their proper (corresponding) places.

Spirit - Good! And now how do you drive them away?

Sister - Sir, first of all, I ask pardon (forgiveness) for my faults and then I ask a light from the Father for all of these poor brothers, and that is how I comprehend it to be sir.

Spirit - Good! When you perform sessions at home for consultations, try to do it with more concentration on your part and do it in a private room (bedroom) and not in a place where anybody can just pass by.

Sister - yes sis, that is how I shall do so. May I please leave now sir?

Spirit - Yes. (Spirit now addresses the President) And to you, in your family consultations at home...it is not proper to have in your room other people who are not concerned or not interested.

Pres - Very well then. At the next session, we shall hold it in an isolated sitting-room where the consultees shall enter one by one.

Spirit - This not just for mere form (pro forma) but because there being less people, it becomes more conducive for meditation and concentration.

Pres - Very well, sir.

Spirit - That is all.

Not all of the aspiring mediums of the Holy Spirit were properly predisposed to receive a protector of high rank and some attracted and were victimized by spirits of low rank. When this occurred, the directors of the session conferred with the elevated Spirit Protector to receive instructions on how to resolve the desperate situations that they found themselves in. In these situations the welfare of the medium was the responsibility of the Protector and the Director of the session. An example of this is recorded in the Minutes of Oct. 26th, 1919.

Pres - We pay homage to your presence.

Spirit - Well, any consultations?

Pres - Yes, beloved protector. In compliance with your orders as directed during the last session we wish to inform that the "concentrations" sessions, as mandated, took place the preceding two Mondays. The same was transmitted to the provinces and it has been scheduled every 3rd Monday of the month. Though there was poor attendance from the El Progreso center.

Spirit - Why didn't they attend?

Pres - They still haven't sent in their excuses.

Spirit - Gives acknowledgment.

Pres - The proofs (trials) of the sisters _____ and _____, for them to form a group, brought good results, and thus they request the protector to assist them, submitting for your approval, to use them in works for apparatus, consultations for diagnosis/treatment of diseases, sessions and studies, family consultations, which works they shall

alternate with the other groups.

Spirit - Yes, approved.

Pres - I now give you an account of the nature of the communications (messages) during the sessions intercalated with visions which the (spirits) manifest and transmit through the seers, so that in case they don't merit your approval, I'd then beseech you to order or give spiritual directives (guidelines) that would serve to warn (prepare) the spirits as to the form (shape) or norm (standard) which they should follow thereby preventing our works from being discredited or placed in ridicule.

Spirit - Why?

Pres - The apparatus or the protector orders the seers to see the vision and later tells them to tell the public what they have seen. This I believe should be restricted.

Spirit - During the next session we shall tell you how you should proceed accordingly.

Pres - Very well. He then gives an account of the accident which occurred last night to the medium from Tiaong during her mediumistic exercises.

Spirit - Good, what about the exercises?

Pres - Mediumistic exercises?

Spirit - Yes.

Pres - We are performing them during Saturdays as per instructions.

Spirit - Good.

Pres - And will you please tell us what to do with the medium from Tiaong who since 4 A.M. has been attacked by sickness up to 9 A.M. time in which she continues to disincarnate (lose consciousness).

Spirit - Did you give this credit? (Did you believe it?)

Pres - It seems to be a nervous attack (hysteria) and the fourth group is asking for influence so as to receive orders for the treatment.

Spirit - Don't consult concerning that.

Pres - What should we do then?

Spirit - Give her magnetic treatment.

Pres - Very well then, but afterwards what?

Spirit - Due to the state she's in, suspend her from her duties.

Pres - The exercises and some of the works?

Spirit - Yes, all she needs is rest...not less than one month. How did you perform the exercises?

Pres - In conformity with instructions. However, she was like a somnambulist, she'd stand up and talk and then a syncope would supervene (and she would lose consciousness).

Spirit - Haven't we (note-plural) already warned you about this?

Pres - Yes sir, however the protector orders her to talk and we just can't do anything about it.

Spirit - In her case the only thing that you can

do is to distract her from her thoughts through other activities like making her take charge of household chores, or take her for a stroll. If she sits down and then meditates or tries to concentrate, then she becomes predisposed to receiving...do you understand?

Pres - Yes I do...and should we do it here or in her hometown?

Spirit - She can go home.

Pres - Very well. Session ended 11:20 A.M.

In the Minutes of Nov. 9th, 1919, the Protector called for changes in the format of the sessions. Prior to this meeting the sessions had been devoted to training mediums through a process of inducing trance (influencing) in sessions with groups of aspiring mediums. It became obvious however that the mediums had all sorts of misconceptions and these misconceptions were leading to negative results in the sessions. And as a result of the problems arising from the apparent lack of knowledge of the mediums, the Protector decided that the members of the Union should educate themselves by studying and teaching subjects relevant to Christian Spiritism in their sessions in addition to their training as mediums. In this regard the Protector gave the following instructions:

Spirit - Each session should have an announced program (agenda) two weeks beforehand. During each session, the mediums should refrain from receiving visions which don't need to be transmitted to the public. From now on you should prepare the programs for each session or conference.

Pres - You mean to say that what we have should be eliminated?

Spirit - It should be restructured.

Pres - What we have now are printed materials for each month.

Spirit - No, per session each speaker should have a theme (topic) so that they can study and be prepared.

Pres - Very well then sir.

Spirit - When are the mediums influenced?

Pres - In all the sessions.

Spirit - In what part?

Pres - During the opening of the meeting.

Spirit - At the next session (seance) we shall give the programs two weeks in advance.

Pres - Very well, sir, and what about this coming Thursday?

Spirit - This coming Thursday, the following will speak on: 1) Opening-A chapter from the Gospel by _____.

2) The doctrine of the Association and its significance in meaning by _____.

3) How the small Espiritist groups can help in furthering the propagation of Spiritism by the President of La Paz chapter,

Bro. _____.

Spirit - In your propagation work, you would put more emphasis on the moral side of Spiritism. Always tell them that the spiritual side of Spiritism is fraught with danger because of the risk of getting in contact with inferior spirits. Those who wish to dedicate themselves to Spiritism should at the least be highly moral, for it is in this, therefore, that one takes part in its essence.

4) Concerning the private lives of mediums, on the proper development of their faculties (powers) by _____.

5) Spirit communication with apparatus and shutdown.

Spirit - The speakers should prepare well and study their topics well and they should find out the best method of making sure that their listeners don't go to sleep, which is due largely to a lack of knowledge (technique) on how to develop the topic in such a way as to make it more attractive to the audience.

Pres - In this case, this program should be for next Thursday?

Spirit - Yes, that is all, go.

Pres - When should we meet again to receive the next program?

Spirit - Influence on Sunday. Session ended 11:45 A.M.

It was through the act of "influencing (inducing trance) in the mediums that communications with the spirit was accomplished. Once the aspiring mediums were "influenced", they were opened to the spirit. The level and type of spirit that manifested corresponded with the medium's level of moral and intellectual development. In individuals who craved power, the spirit who came would often be a domineering, power-hungry tyrant. Jesus illustrated this principle of spiritual affinity in the Beatitudes where he says, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8). The mediumship trainers saw that the opposite was also true. It is for this reason that the Protector commented that the spiritual side of spiritism was fraught with danger and that in order to practise Christian Spiritism the medium must at the least be highly moral.

As the number of members increased and many chapters were formed in the provinces far from the General Center, it became more difficult to monitor the activities of the rural centers. In this absence of scrutiny, negative spirits would impose themselves. An example of this is recorded the minutes of Dec. 14th, 1919.

Pres - there is a brother member from "Luz de la Verdad" (Light of Truth) center of Tayug, Pangasinan who is waiting outside wishing

to consult you, if you'd so allow.

Spirit - Bring him in.

Pres - Presents the brother.

Spirit - What do you wish to consult me about?

Brother - I come to you as a last resort...I come because of the medium-speaker and incorporator (trance medium) _____, who is my wife, from the "Luz de la Verdad" center. Having met with no affection and not seeing the reason for her continued practises with the Union; although I'm still not that well versed with the works, still I can see that she is deviating from the Law of Charity due to the following reasons: Her continuous works, done by her because of mediumism have revealed to her that her protector is Master Jesus, who recommended that she placed under the charge of the spirit of Brother _____ (one of the deceased founders of the Union) as her guide. It is apparent to me, however, that by his manner of being and in his manifestation that her protector is not Jesus, and as for the brother who guides her, as far as my knowledge is concerned, he disowns a lot of the teachings of Spiritism due to his works which are not in accordance with Spiritism and with reason. He gives advices on the works being done and majority of which are impossible to fulfill. Another reason is that she will not listen to any advice concerning her duties, as is written and commanded in the Gospels.

Spirit - Thank you for bringing this to our attention, at the next session, we shall dictate instructions expressly for her that she will receive by mail.

Brother - I wish to put to the attention and knowledge of the Spiritual Management that the spiritual director of the "Luz de la Verdad" center of Tayug, Pangasinan, gives orders or directives that are not in conformity with those exercised or complied with by the Union. We are prohibited from complying the General Center's specific orders. He has prohibited the cures (healing sessions) for instance and he has reversed us from morning sessions to evening sessions which last up midnight or later in studies that we don't derive any benefits from. If a verse of the Gospel is cited, I understand from a way of feeling that it is not the right/true interpretation, therefore I am exposing it all. I beseech the Spiritual Management to take the proper measures because if we continue with the same, it is possible that we would disband and form another center, because as I see it, the majority of our members are already fanatics. I pray for and implore the Father's mercy, and that the Spiritual Management would normalize things so that we'd still form a part of the Truth. Not that I'm

telling you in advance what to do but may I suggest that all the mediums of that center be brought her for examination by the General Center and if so ordered, we will all attend and get the confirmation from this management. Nonetheless, all of these matters are under power, justice, and knowledge of the Father and up to the Spiritual Management of this center to decide.

Spirit - Well, what you have said is the truth, you should combat fanaticism because it is precisely the one thing that Christian Spiritism cannot tolerate...and all messages should pass through the sieve (screen) of your knowledge and discernment, both scientific and moral, before you follow or obey them.

Pres - In that case should all their mediums come and report here?

Spirit - Yes

Brother - I wish to find out from this board, who is the Protector of our center in Tayug, is it the Master as claimed by _____?

Spirit - Nowadays there are many who communicate as directors but the only one who is, is _____. But there are many apocryphal (false) _____.

Brother - I beseech you, respectable Master to send another Protector who is not _____, and if possible give him instructions not to squeeze us so!

Spirit - All right, how many times do you presently communicate?

Brother - Sir, the Protector wishes the work to be continuous (every night).

Spirit - Well, from now on, you should not meet more than three times a week for communication purposes.

Brother - Very good sir and thank you.

In the next meeting held on Dec. 22nd, 1919, the wife of the Brother is brought to the General Center.

Spirit - Why did you "influence"?

Pres - Sir, it's because of the brothers from Tayug, they wish to consult you, if you'd so allow...they're in the antechamber waiting.

Spirit - Let her come in.

Pres - She's present.

Spirit - Why didn't you want to come before?

Sister - Because the Protector didn't permit me to go, and because of my household duties.

Spirit - And you give the Protector of your center more credit than the Spiritual management? You believe more in those spirits who communicate with you?

Sister - Sir, I know nothing, I believed that all I have received were from elevated (high) spirits and Protectors.

Spirit - how do you judge if a spirit is good or bad?

Sister - Sir, I'm ignorant, I wish you'd explain that part to me.

Spirit - How do you distinguish one from the other.

Sister - According to the spirit who protects or assists me, he claims to be _____.

Spirit - Ask the spirit for some teachings, and then study them and if they are in conformity with the doctrine of Christian Spiritism, then you may have faith (trust) in the spirit who communicated with you. The spirits of light don't come for purposes of entertainment, they come to give you moral counsel and to guide you in your way of living. The spirits of light don't wish that you spend your whole time communicated with them, they want you to work at home with your family. The spirits of lights communicate with you, directing you with good thoughts, the only thing you have to do is to invoke them and be predisposed to them. Henceforth, don't abuse your mediumship. Make use of it at the most once a day, and not more than 5 minutes, and study well the messages you receive before totally accepting them, read spiritist works (books) instead of devoting much time to other things, read the communications in your manual (notebook), instead of communication with the spirits as you used to do. What else.

Sister - Sir, I therefore ask the Spiritual Management if I'm really intended to be a medium of the center at Tayug, which are the gifts granted by the Father, for my benefit and that of Humanity, will you please grant me a director of spiritual guide so that these works would be the true perfection and not serve as an instrument of slanders and altercations among the brothers of humanity. You sir know what has happened in our Center Tayug, that due to my ignorance and lack of discernment, I was instrumental for so many things to long to enumerate, which the Spiritual Management already knows. Forgive me sir, for all of this is due to my imperfections. It is for this reason, if it is possible and if it were not necessary for my advancement and progress, I wish not to be a medium anymore. Sir, not my will but the Father's, make known your will and it shall be so.

Spirit - Well, as for now, I advise you to cease using your mediumistic powers for two weeks.

Sister - Yes, sir and we wish to request from the flag and standard of our center. (Note-when new centers were started, the Protector would instruct the General Center to issue banners or flags which hung on the walls of the centers. These banners were considered to be symbols of the covenant that existed between the Holy Spirit and the individual

congregations of Christian Spiritists and were specifically designed in terms of the color schemes and the working and names by the Spirit.)

Spirit - At the next session.

Sister - Sir, I would like to know if the spirit who assists me, can stop and give me peace for a while? Because he's always dominating me, and the more I wish to reject him, the more he orders me to do so.

Spirit - (Gives instructions to the Pres to send a medium, give fifteen minutes for discharging and five minutes for charging.

Pres - How many times must the operation be done?

Spirit - Twice, in the morning and before she retires.

Pres - Later should it be done during the hours for healings?

Spirit - Yes.

Sister - Sir, I don't wish to be a medium anymore so as not to be easily under the influence of any spirit, and I'm afraid that the spirit who assists me, will come back to molest as he used to back in Tayug.

Spirit - We will help you.

Pres - Does that mean, sir that she should reject any and all suggestions by any spirits?

Spirit - Yes, she should occupy herself with other activities.

Pres - Very well then sir.

Spirit - She should not predispose (incline) herself to concentrating her thoughts on only one thing.

Sister - But sir, I'm afraid of the spirit who assists me, I'm so suggestible to his influence always and I don't have the courage to resist him.

Spirit - Yes, we will help you, you may go now, we shall give the standard at the next session. Go!

In regard to this and similar events, the Spirit gives advice to the President concerning the mediumistic works and the Spiritual Protection of mediums:

Spirit - Take advantage of the opportunity to counsel all the mediums, healers, and other possessing faculties (powers) that they should not abuse their mediumship so that Spiritism and the association to which they belong will not be censored nor placed in ridicule by the profane world, due to the evil results obtained thereby; it is better not to receive any communications than to receive them from a perturbed spirit, because that way one does not carry the risk of being obsessed nor tricked into evil paths. Don't forget about this, because the time is coming when you will have to spend more time and effort combatting fanaticism among spiritists than

you will propagating Spiritism.

Spirit - Spiritual protection depends upon the predisposition of the mediums, the sifting of messages is the task of the presiding officer of the sessions, thus there should always be constant discernment of Spiritism, so as to be able to distinguish the good messages from the bad ones. Abuse of mediumship results in the interruption of good messages due to the interference of the evil spirits. The only protection which we (Blessed Spirits) can give you is to guide you your works, but if the mediums are not properly predisposed before the sessions or if they abuse their mediumistic powers, then they and only they themselves are responsible for the evil results thus obtained. The spirits are free, and they communicate with people who are conditioned to receive communication from them.

The problem of improperly predisposed mediums being used by inferior spirits who would assert themselves as leaders of the Centers and issue directives continued to be a problem. The Spirit sought to resolve this problem by insisting that all centers would be required to submit to the authority of the General Center. In the minutes of April 10th, 1921 the spirit revealed the new administrative structure of the Union.

Spirit - The administration of all centers, those of Manila as well as those from the provinces shall from this time on be founder the General Directorate of the General Center in every matter with respect to the administration of the local directorates, do you understand?

Pres - Yes sir.

Spirit - Nominations for mediums in the different centers should first be sanctioned by the local directorate and then these should be submitted to the General Center for review/and or revision. (All mediums must be pre-approved)

Pres - In that case, I shall ask for the names of all of the mediums of all the centers, Manila and Provincial?

Spirit - Yes, along with the comments of the local directorates concerning their medium.

Pres - Very well.

Spirit - The programs of works shall be under the jurisdiction of the General Directorate. Spiritual directions should likewise be referred to and consulted with the General Directorate, especially changes in the dates of the anniversary celebrations. The General Center shall dictate the dates wherein consultative studies and sessions would be done.

Pres - Very well.

Spirit - The installation of the new centers

shall be under the jurisdiction of the directorate. Only the General Center shall be allowed to name the centers and determine the colors of the banner and flag of the new centers. In cases of conflict of jurisdiction among the different centers, the General Directorate shall decide. Do you understand?

Pres - Yes sir. (Relates to the Spirit the recent events which happened in La Paz chapter where the brothers refused to obey any orders from the General Directorate and instead would only follow orders from the spirits that they were contacting in their local centers.)

Spirit - That would be all right if they were certain that they were communicating with good spirits and always used the same mediums that were known to be predisposed toward the good spirits.

Pres - I have pointed that out to the rebellious members already but they continue to influence questionable mediums with bad results.

Spirit - Yes, and if you have false mediums, how will you be then? It would be better therefore for the General Directorate then to have the authority to decide which mediums are actually qualified.

Pres - I agree sir, but the majority of the brethren do not want to hear and obey order from anyone but the contacted in the local centers.

Spirit - Tell them that should not be the case and if they are to remain a part of the Union that this will not be allowed.

Pres - Very well sir.

Spirit - Spiritism is still in its infancy and that kind of thinking has already been the cause of the demoralization of many of the earlier members like _____ and others.

Pres - Very well, sir.

Spirit - The secret of good administration of your organization as compared to those of others, is in the centralization of administration, spiritual as well as that of the directorates in general. Do you understand?

Pres - Yes sir.

Spirit - We shall continue later.

The President faced a difficult task in imposing order on the rebellious centers. The discernment of the true spirit was the issue. The President needed a means of identifying the spirits who were the Spiritual Messengers of Christ at the beginning of the sessions. Such a means of identification of the spirits was introduced by the Spiritual Management. The first reference to the "Keys" was mentioned in the minutes of the meeting held Dec. 18th, 1920.

Pres - We pay homage to thy presence be-

loved protector.

Spirit reads the minutes)

Spirit - good, in that case the mediums of the second group shall "influence" with the Moral Apparatus with the broad counter just as it is; and a medium from the first group will receive the "key" and will tell the President if it was given correctly, or the President General will receive the "key" in case one of the mediums of the first group can't receive. Do you understand?

Pres - yes, sir, but in that case, I don't know the "key" yet.

Spirit - It will be given to you in time or it will be written down and sealed in an envelope that must not be opened unless told to do so. Do you understand.

Pres - Very well, sir.

Spirit - The "key" will be given to you and it will be placed inside an envelope.

Pres - Very well.

Spirit - This should be safeguarded by the President.

(Pres makes some observations concerning the mediums of the second group who cannot function due to sickness)

Spirit - We shall name as substitutes (2) mediums from the second group in case those of the second group cannot receive the "key", all the powers shall be decided in the general directorate.

Pres - Very well.

Spirit - And the second group shall not be used to receive instructions but solely to receive moral counsels.

Pres - Very well.

Spirit - Nothing pertinent to the administration of the association. What else?

(Pres makes observations concerning the "key", which only brother _____knew, and in having the "key" was invested with an authority against which nobody could prevail.)

Spirit - do you know how it was given to _____?

Pres - No sir, he died with the secret.

Spirit - You should search the minutes.

Pres - It would be impossible, due to the fact that as I understand it, they did not write down the proceedings then for archival purposes as we do now, I beseech thee beloved protector, enlighten me by explaining why the "key" is exclusively for certain persons and what virtue does it have?

Spirit - Yes I will, but you are too impatient, the explanation on the virtue of the "key" of Jesus will be given January...the "key" that will be given is the "key" of the Lord Jesus. You will receive many "keys" but only one will be given for now.

(Pres makes some observations, beseeching the protector if these instructions are a means

of foresight, as regulations or predictions of events to come.)

Spirit - It depends on you. The "key" will be sealed inside an envelope before the anniversary of the Association.

(Pres asks if the "key" shall be hereditary for all future presidents.)

Spirit - Yes

Pres - In that case thou may consider that it shall serve as the testament which every President shall leave to his successor.

Spirit - It should not be given except to the President who is a true Christian Spiritist, who has passed the necessary trials, and demonstrated that his faith in Christian Spiritism is genuine.

(Pres objects that the "key" and the exclusive manner in which it is bestowed will be seen as a special privilege and will cause problems)

Spirit - The "key" must only be given to the first group because that is the group that will receive instructions relative to spiritual administration.

Pres - Very well. Session ends.

In reading of the plight of the President it is clear that serious measures had to be taken to prevent the Union from falling apart. The promise of the Spirit to deliver a "key" that could be used to establish order in the sessions became the main topic of the sessions (seances). In the minutes of the meeting held on Jan. 23rd, 1921, the session starts with questions about the "key".

Spirit - Very well, concerning the "key"...it shall be given on the 2nd Sunday of February, once again, you must put it in the envelope and seal it. On the envelope should be written: "Key of the General Center" in the handwriting of a medium from the 1st group whose name will be given later. She herself will write, in the minute book of the sessions the "key" as a means of confirmation. Do you understand?

Pres - Yes sir.

Spirit - The President General will keep and safeguard the "key". The "key" has two purposes. First it is a sign of identification of the presence of the Spirit of Light and second as proof of the veracity of the mediumism of the mediums. Do you understand?

Pres - Yes sir, but what if the President and the mediums of the 1st group were not present, who would receive the "key"?

Spirit - What?

(Pres repeats the objection, clarifying the said inconveniences.)

Spirit - That has already been foreseen.

Pres - What if none of designated mediums can make it, and I myself were indisposed to receive the "key", does that mean that we

won't have a General Center?

Spirit - No! In that case, the matter of the "key" will be postponed for now or until the President is ready to receive it or until a new President is elected.

Pres - Very well then sir. (however he makes observations concerning the difficulties encountered with regard to convening the members of the 1st group and also the probability of one of them being absent on the occasion.)

Spirit - In that case the 1st group shall be dissolved, and the 2nd group shall be the first group.

(Pres objects and pleads that if it is possible to name the recipient now so that a substitute may also be named in case of the absence of the former)

Spirit - They should then come from the second group, because the members of this group have faculties (powers) on par with those of the 1st group.

Pres - Does that mean that in case of such an eventuality, the members of the 2nd group can receive the instructions?

Spirit - Yes.

The hesitation on the part of the Spirit to deliver the "key" obviously strained the relations between the President and the Spirit. The "key" was a document revealed by the Spirit that contained the "names" or "passwords" by which the "Spiritual Messengers of Christ" could identify themselves once they were present in the medium. Without this "key" it was very difficult if not impossible to determine whether the information received during the Spiritist seances was valid. Since the very existence of the Union depended upon the revelation of accurate information from the Spirit, it is easy to understand the frustration and impatience of the President.

The "key" was used in this manner. At the beginning of the sessions the mediums were "influenced" (induced into trance) by the Director of the Session and once in trance the communications from the Spirit would commence. At this point the President General would secretly question the communicating Spirit. The Spirit would be asked to identify itself and its reply would be checked against the "key". If the Spirit was one of the Spirits of Light, then the information the Spirit gave could be confirmed by the "key". If not, the session would end immediately. The possession of this "key" bestowed great power, and the President was severely tested by the Spirit before the "key" was granted. The minutes of March 5th, 1922 details one of the tests.

Pres - According to thy promise made last

year concerning the "key", I have everything prepared to receive it.

Spirit - Not now.

Pres - Very well.

Spirit - When can you "influence" for this purpose only?

Pres - We are at thy orders sir.

Spirit - Very well, the first Sunday of next month.

Pres - Very well sir.

Brother - Now that the "key" will be given, I also wish to be relieved, for reasons of "delicadeza" (a Filipino term used to describe a situation one avoids because of the potential of offending someone), for what occurred with my Mother.

Spirit - Yes, we shall counsel those persons, during the day the "key" will be given.

Pres - Therefore, should we call these persons?

Spirit - yes.

Pres - Can we tell who these persons are?

Spirit - She will tell you.

Pres - Who is she?

Spirit - _____, but if she does not come, we shall tell you what must be done try to be more serene, things will be straightened out, you should not have discords after all these years in Spiritism.

Brother - Sir, when that day comes, I propose that another group of mediums be used instead, to prevent disagreements and quarrels on the part of the others.

Spirit - Good! Who are the mediums that can come?

Pres - In my opinion, _____ may do, in as much as Brother _____ will have to serve as Secretary and won't be able to function with her.

Spirit - Let them come, _____, those of the 3rd group and then we shall name those who will "influence".

Pres - Very well, sir.

Spirit - Go!

On the evening of Jan. 10th, 1923, the preparations are finally complete and the President "influences" the mediums in anticipation of the delivery of the long awaited "key". An elevated Master Spirit begins to communicate:

Spirit - Peace be with you, my beloved brothers and disciples. For quite some time now, I have had to guide you like the Shepherd who guides his sheep into their pasture, because of the fact that it is so difficult to gather all of you together to proceed with such an act as this. Very well, are all the mediums present?

Pres - Yes sir.

Spirit - All of them?

Pres - Yes sir, the 2nd, 3rd, 4th and 6th groups, except for the 7th, and the 8th which we have already tested.

Spirit - Well, how does it seem to you, haven't you received any intuitions?

Pres - yes sir, my reservations concerning the "key", thou hast read my mind.

Spirit - "Charity" isn't it.

Pres - No sir.

Spirit - "Towards God through Science (wisdom) and Charity"

Pres - That is our motto, sir.

Spirit - This cannot take place, these mediums are not well and properly predisposed.

Pres - Shall we finish with this group then?

Spirit - Yes, goodbye.

Shortly after the dismissal of the first group of mediums a second group is "influenced."

Spirit - _____ is present, pray that the Master Spirit comes.

Master Spirit - I am present. Why don't you wish to be mediums of the General Center?

Sister - In my case, it's because I don't know anything and I don't have the science (wisdom) for it.

M. Spirit - do you love me?

Sister - yes sir, if thee believes me to be worthy.

M. Spirit - And what about you brother?

Brother - I am with thee.

M. Spirit - Sister _____, do you remember the "key" which gave you during brother _____'s time?

Sister - Yes sir, I do remember.

M. Spirit - And you brother, are you capable of keeping a secret?

Brother - Yes sir, I shall keep it well.

M. Spirit - Up to the grave?

Brother - Yes sir, I promise thee.

Spirit - Very well, in that case, everybody should leave, except for the mediums.

Pres - In that case, that's not the "key" which thou gavest me by intuition?

Spirit - No.

Pres - If it is reserved exclusively for the mediums, then I would not be able to guarantee the veracity of the communication to be received.

Spirit - For that you have the capacity, because you won't be the only President to know it.

Pres - Why then have you told me since last year that thee would give me the "key", and due to the difficulties encountered in convening all the mediums, it hasn't at yet transpired...said "key" was to be for my control and management, very necessary in identifying the authenticity of all communications and orders received.

Spirit - And don't you have the wisdom to sift

(screen) the messages?

Pres - To sift (screen) yes, but I want to be able to authenticate them.

Spirit - We can't give it to you, or if you so desire you shall be the only one to whom we shall give orders.

Pres - That's perfectly well, but thou hast said that would give it to me to prevent doubts.

Spirit - Very well, don't insist.

Pres - In that case, forget it.

Spirit - I certainly think so.

Pres - I insist precisely because thou has ordered it so to avoid talks and doubts which may occur.

Spirit - But can't you listen to what I'm telling you, that this is only temporary, because I shall give orders.

Pres - We are in the time period to receive it.

Spirit - The very same.

Pres - Does this mean that some other group will receive it?

Spirit - When they are competent.

Pres - That is too extensive (will take too long)

Spirit - Goodbye

The President is disgusted with the evasive position of the Spirit and after calming down a bit a third group is "influenced".

Spirit - What is the matter?

Pres - I am waiting to receive the "key" which the Master does not want to give except to the mediums exclusively.

Spirit - Obey and you shall know the order.

Pres - It is that I am placed in a bad position, since I was told that I would be given the "key" through intuition, and what I would be thinking would be the same thing that would be dictated through apparatus.

Spirit - Who told you so?

Pres - The Master himself told me in full session.

Spirit - Do you know very well that it is he himself?

Pres - At least that is how he manifested, accordingly it was so received.

Spirit - Don't you know that your mediums are intuitive ones?

Pres - I cannot judge over this particularly.

Spirit - You say so, but trust my judgement, and if you want to be disagreeable, then I have nothing more to say.

Pres - I base my conformity on plain reason.

Spirit - Haven't I told you to obey and observe well the orders that we shall give you?

Pres - Very well, I respect the orders thee gives me.

Spirit - That's why I'm telling you, we shall be giving it to you but now, because we have to prepare the groups.

Pres - In that case, can it be done now?

Spirit - Hasn't the Master told that this group is temporary?

Pres - If that is what the Master wishes, so be it and I respect his will. When shall you give that order?

Spirit - Right now.

Pres - Very well.

Spirit - First of all, the mediums should function in the scientific apparatus, the group _____, and also the group of _____, do you understand me, that way nobody has reason to suspect, and there you shall receive the "key", you only. Do you understand me?

Pres - Yes sir.

Spirit - Are you agreeable?

Pres - Yes sir, in that case I shall receive the "key" in advance.

Spirit - I should say so, that is why the Master told you that the group is only temporary.

Pres - That means therefore that this apparatus may not do?

Spirit - No, only through the scientific apparatus.

Pres - Yes sir.

Spirit - When you're ready to work here, I shall then give more orders.

Pres - Very well sir and thank you.

Spirit - Good, farewell.

Finally in the session held on August 25th, 1923 the mediums were properly predisposed and the power struggle within the Union was resolved by giving the Director of Mediums a temporary "key" and the President a permanent "key". The communicating Spirit had to be cleared twice before the session commenced. Upon receipt of the "key" the Union Espiritista resolved the greatest threat to its existence and was invested with an authority against which no other Spiritist groups could prevail.

In studying the minutes of this "channeled" organization, the intelligence and administrative skill of the "Protector" is evident; as is the morality and righteousness of the movement that this "channeled" organization initiated. There are many organizations that claim to have received inspiration from the Holy Spirit. Yet there are none that I know of that derived exclusively from the revelations of not only spirits, but spirits sent from Christ with a specific mission. The fact that I had to research the history of Espiritism in depth to even learn of the existence of this mission, was proof to me that the contemporary members of the Union as well as many of the Psychic Surgeons either didn't know about mission or were keeping it a secret.

This organization, which was apparently channeled through Christian mediums; was also the organization where many of the most

famous Psychic Surgeons had received their initiation into the mysteries of the Holy Spirit of Christ. This fact pointed to the possibility that the Psychic Surgeons were playing out a role in a mission from the Holy Spirit. If this were true, then what was the nature of this mission, and what role did an outrageous group of people like the Psychic Surgeons play in it? The very existence of an organization channeled through Christian mediums challenge deeply held beliefs about the nature of Christianity itself.

Mediumship and Spiritist phenomenon are severely condemned by the orthodox Christian Church as the work of the devil, yet the Minutes of the union detailed the trials and tribulations of a group of spiritist working through devout Christian mediums to establish an organization through which the Kingdom of God could be brought forth on earth. The translation of the Minutes opened a window to another world, the secret world of the inner workings of the Holy Spirit in the Philippines in 1909. Being able to learn firsthand about the humility and faith of the members of the early Union gave me a great deal of respect and appreciation for them and the struggles and uncertainties they had endured as midwives of the "spiritual messengers of Christ". It also gave me insight that proved to be invaluable in finding the people who presently carry on the work that was started by the Spirit of Truth.

It was no coincidence that the Filipinos were chosen by the Spirit of Truth as the race that would decode the teachings of Christ almost two thousand years after they were written. A study of the specific beliefs and practises of the Filipinos in regard to healing reveals a highly developed and complex system of shamanic healing that predisposed them in a way that allowed for the brilliant insights that led to the development of Christian Spiritism.

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THE CIRCLEMAKERS

continued from page 10

makes the author look foolish because this psychic data was accepted as truth -- without realistic and experimental substantiation. This, can also lead the reader into misinterpretation.

To conclude, I feel that this book introduces a very promising avenue of research for crop circle enthusiasts and should be heralded as such. It is a most fascinating and altogether obvious addition to this mystery. Although it is sad to see these vital energies mechanistically interpreted, this cannot do great harm to the overwhelming grandeur of the subject. With more study and experimentation into the nature of this newly exposed phenomenon, we are only sure to progress in our understanding of the Etheric. Hopefully, **The Circlemakers** will inspire some serious infrared photography studies in locations where crop circles are forming -- in the hope of catching the critters in the act. *Reviewed by Michael Theroux*



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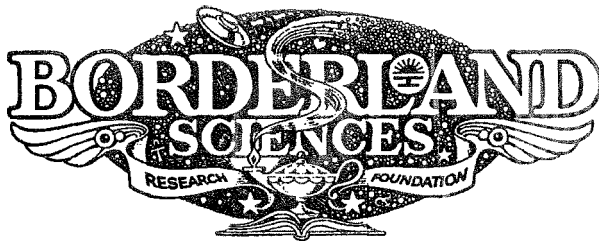
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